

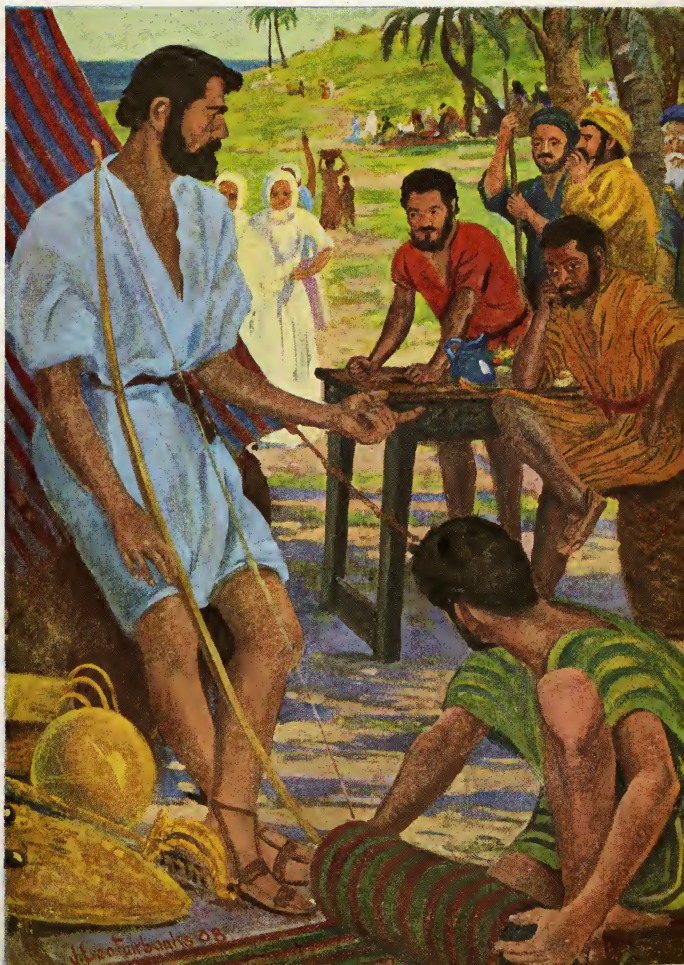
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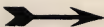
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The
Nephites
in the
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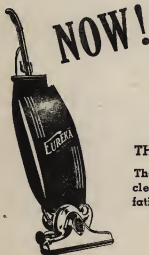
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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 74

November, 1939

No. 11

When Does Exaltation Begin?

We talk a great deal about exaltation. We look for exaltation in the heavens, in the eternities which are before us. When do we expect the gospel to exalt us? Some do not expect exaltation until after death. This is a mistake. Our exaltation commences in this world.

That individual who has received the light of truth, has the base or foundation of his exaltation within him, and if he progresses in the knowledge of God, in the things which pertain to eternal life, he is on the road to exaltation; otherwise he is not.

The brother who redeems himself from the habit of drunkenness or from any other vicious practice, and suffers the principles of the gospel to work in him for redemption, is exalting himself in the kingdom of God. The man who improves in the cultivation of fruit, who plants a single fruit tree, if he does no more, and causes it to bring forth fruit has done something towards his exaltation—has made one step towards redeeming the earth from sin and iniquity.

In the same way that woman who seeks diligently to order and conduct her household, who handles economically the means at her disposal, who cultivates the habit of industry, has already commenced the work of her exaltations in the kingdom of God.

Those who ornament their houses and gardens, making nice tidy fences, who

ornament their fields, making everything pleasant and agreeable around them, who make their homes a heaven for their wives and children, so that their chil-



DANIEL H. WELLS

dren, in after years, will look back with pleasant memories as the pleasantest place they ever saw—the men and women who do this are already on the way to their exaltation.

The work of exaltation is the work of this probation and has to do with every

duty that pertains to it. We can commence our exaltation upon this earth by trying to redeem it and ourselves from the effects of the Fall and by continuing in every good word and work.—*From a sermon by Daniel H. Wells.*

POLISHING APPLES

By Ezra J. Poulsen

Everyone admires the groceryman who polishes his apples, for bright, clean apples suggest a clean store, an appetizing display of food. Still, if one finds the polished apples to be rotten inside, or possibly merely a top layer used to hide the inferior ones below, the conclusion is quite different. The groceryman is then regarded as a cheat.

So often has the latter condition proved to be true that the expression "apple polishing," has fallen into disrepute. Students frequently call those who try to work themselves into the good opinion of the teacher in order to get higher grades, "apple polishers". The young man in business or politics who studies all the little interests and whims of his boss, and makes himself agreeable to him usually gets promotions ahead of his fellows, and is frequently referred to contemptuously as an "apple polisher".

Possibly everyone should look into this business of apple polishing a little more closely. If there is both an honest and a dishonest variety, which seems rather certain, it behooves us to make a sharp distinction between the two. It should be remembered that it is quite dishonest to falsely accuse a person as to falsely impress someone. And surely the honest groceryman is not to be condemned for the acts of his unscrupulous competitor.

At heart we are all apple polishers. We like to get on in life, and we are not usually given to impressing others with our worst side, at least not if we know it. The game of apple polishing, therefore, should be

learned thoroughly, with special emphasis on making it and keeping it an honest game.

Honest apple polishing aims to bring out genuine worth. It is the light that shines on top of the bushel; the city, on a hill. No one should be ashamed to live on a level which makes his worth known, for without being known the possibilities of successful leadership are denied.

Again it might be said that apple polishing in the marketplace of life is a means of bringing those who serve before those who are to be served. Are we justified in sitting back behind the curtain, or of hiding our light under a bushel when a thousand human beings are falling by the wayside for lack of the very efforts we are capable of making? Our answer should be action—pressing ahead to let our abilities be known, building into our friendships the quality of solid confidence.

Giving one's best in the performance of every duty is an example of honest apple polishing. Who but the sluggard would want to give less than his best, yet who can deny that the good workman is likely to be slated for promotion?

The groceryman who polishes rotten apples is soon found out, the smirking hypocrite who uses the good offices of friendship to promote his selfish ends is quickly given his proper rating on the scoreboard of life; hence dishonesty turns to defeat its own progenitor. The proper display of the good and serviceable, on the other hand, is a contribution to human welfare.

WHAT TO PRAY FOR

The faith I have embraced has given me light for darkness, ease for pain, joy and gladness for sorrow and mourning, certainty for uncertainty, hope for despair. We talk about having grace to endure, and pray, "O Lord, give me grace to endure the pains I receive in this thorny path that leads to heaven, the scoffs and sneers of this unfriendly world that I may bear the name of Jesus while I live." It is right to pray for grace, but let me shape this prayer a little differently and ask God, my heavenly Father, in the name of Jesus Christ, to open the eyes of my understanding, and teach me the truth as it is; then shall I see that I am walking in the light and not in darkness.—*Brigham Young, Deseret News, Aug. 6, 1862.*

The First Call

(Enlistment Suggestions from the Kindergarten Department)

By Inez Witbeck

During the past year a special committee on the General Board submitted to Sunday School officers and teachers in the wards an Enlistment Project. At the present time the resulting increase in Sunday School enrollment and attendance has been most gratifying. By varied methods teachers and pupils have "called" to those who have been depriving themselves of the benefits of regular attendance at Sunday School.

It is the Kindergarten teacher who has the wonderful privilege of sounding the first call to the little child who has just become old enough to be a member of the Sunday School.

To the little four-year-old the world has been his home, his family, and the neighbors who live next door. Now the Kindergarten teacher in the Sunday School has the priceless opportunity to help enlarge his world. She will help him to see God's hand in all things and will make him burn more brightly that love which he holds for Him. Next to actual motherhood this privilege is to be most envied.

First of all, the new experience the Sunday School is offering the little ones must be made so attractive that upon answering the call, they find their first time there a real joy and satisfaction. They will silently pass judgment upon what has been given them and will decide whether or not they will return next Sunday.

Remember, teachers, it's one thing to get the children into Sunday School and another problem to hold them. A rich, colorful and impressive hour on Sunday morning is what these little folk expect the Sunday School to give.

The classroom must be especially attractive and comfortable. If possible the floor should be carpeted. The chairs should be small enough that the children's feet rest on the floor. Attractive, appropriate pictures should be hung low enough on the wall to meet the children's eye level, and the windows curtained or pleasingly decorated. (Avoid shutting out the light.) The changing seasons afford lovely suggestions for room decoration.

The spiritual development which Kindergarten class members gain will depend most largely upon the very carefully planned and artistically produced class program. Through prayer, song, story and enrichment activities participated in every Sunday morning in this class, the children will be building strong foundations in character. They will be helped in forming correct attitudes and habits which make the good life. Lessons in honesty, kindness, courtesy, unselfishness and love for God and neighbor will be the benefits received.

The Sunday School having been put in order to receive the new member, the teacher, assisting the enlistment committee, plans her method of inviting him in.

The following suggestions are offered:

1. A visit to the home by the kindergarten teacher may be the first plan. She will meet the mother and interest her by telling her that the Sunday School has watched ward records in anticipation of the fourth birthday of her child. Tell her of the opportunities the Sunday School service offers little children. Invite her to visit the class occasion-

(Continued on page 489)

FISHING FOR NEW MEMBERS



probably can do this better than any grown-up can, because they know just what appeals to those of their own age. Their bait will be whatever in the class has struck them most—the teacher, the subject, the members of the class, some particular thing that has been done or said.

Have you ever tried to use your pupils as fishers for new members?

It is significant that Jesus told his apostles that he would make them "fishers of men", whereas before they had been fishers of fish.

He did not mean, of course, that they would go out with hooks and bait. They would go out rather with the Word of God, and draw men into the Church.

Similarly the children in the lower departments, the Primary and the Kindergarten, for example, might induce their playmates to come to Sunday School. They

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

THE COMING YEAR'S WORK

Two months from now the Sunday Schools of the Church will be entering upon new courses of study—not new in the absolute sense, but new to those for whom they are intended.

In the Kindergarten Department *Book of Mormon* stories will be taken up; in the Primary Department, stories from the New Testament; in the Church History Department, the early scenes in our religious drama; in Course A, an elementary study of the *Book of Mormon*; in Course B, a similar study of the Old Testament; in the Gospel Messages Department, vital subjects in Mormonism, with Dr. Talmage's book, the *Vitality of Mormonism*, as the basis; in the Missionary Training Department, the Articles of Faith; and in the Gospel Doctrine Department, the *Doctrine and Covenants* in its historical setting.

Some preparation will have to be made for these courses, and it should be going on now, if the machinery of the school and the classes is to run smoothly.

First of all, the officers, board members, and teachers will have to know precisely what they are to do in the coming year, what part they are expected to take in the great drama of the Sunday School where they live. It is taken for granted that they are ready to learn those parts, open-minded and teachable, and cooperative in their spirit. And then, after everyone has been informed as to his duties, there remains the task of becoming converted to the need and opportunity involved in those duties. For much depends on this. A Sunday School worker who is alive, alert, enthusiastic will accom-

plish marvels, in charging the batteries of others. Sunday School work is a labor of love, and love is always transforming.

In the main the job of the superintendency, whether of the ward or the stake Sunday School, is executive, managerial. This is true, also, of the supervisors; it is true, at least in the beginnings, of the teachers as well. Superintendents must see to the organization of schools and departments; board members, to the teachers and the classes; and teachers, to the seating, the roll call, and other matters before the classwork really begins, and then to the matter of discipline.

After that there is the question of preparation for presenting the courses as the subjects come up week by week. This year it is the intention to publish some of the courses in Manuals rather than in Quarterlies, in which case the entire year's work for the classes can be looked over by supervisors and teachers. It is always a good thing, where possible, to get a bird's-eye view before the sections are studied.

All this work of teaching, supervising, and direction should be attended to as early as can be done, so that class work, the real job of the Sunday School, shall go off without a hitch.

NEW KINDERGARTEN SONG BOOK

The Kindergarten Department Committee of the General Board announces the release of a new song book compiled especially for Latter-day Saint Sunday Schools. It includes many songs from former Kindergarten song books and also many new songs written expressly for Latter-day Saint Kindergarten children.

THE VALUE OF LITTLE THINGS

"God helps us by our attention to little things to prove our devotion to a great cause."

President David O. McKay.

Had we been face to face with one of the great trials of the Church, most of us think we would have stood the test. Whether we would or not, however, can at present be only a matter for speculation.

Today, our fidelity is revealed largely by our constant attention to little things. In the main, our desire is to do right in all things, both big and little and, on the rare occasion when we fail, our failure is undoubtedly due to lack of thinking the thing through, at times even to a mistaken idea of being unselfish. How many of us take seats far back in the meeting house? However, we may take the best seats, the front seats, and still leave the best seats, the rear seats, for those who come late. For those who come early the front seats are the choice seats to hear and enjoy the service; those who come late prefer the seats farther back, for they are saved the embarrassment of walking the length of the assembly after the meeting has begun. Everybody is spared unnecessary "static".

There would also be less "static", if students took seats in the front of the class as they come in. It would then be unnecessary for late comers to crowd in front of those already seated, with the accompanying disturbance and confusion.

How cold, unsympathetic, and even indifferent, an assembly or a congregation seems when those conducting the exercises face

empty benches immediately in front of them and people scattered throughout the hall, with perhaps a gallery filled with chattering boys and girls, while choice seats still remain unoccupied.

Can we make proper seating of the congregation as they enter contribute to "static"—free opening and closing exercises? Can we prove our devotion by attention to little things?

Such careful attention to little things will also be our best preparation for bigger things, if and when they come.—James L. Barker.

TEN YEARS' FAITHFUL SERVICE



DE ESTA CHAPMAN

De Esta Chapman of Blackfoot, Idaho, has been a teacher in the Primary class of the Groveland Ward Sunday School for the past ten years. She has not missed a Sunday without a reasonable excuse. She is a regular subscriber to *The Instructor*.

A HIT! A RUN! A BASE!



Which is the better in the long run—a hit and a base or a home-run?

That depends.

If one were a member of a baseball team, one's stock would go up immediately whenever he made a home-run. It would have its disadvantages, however, for, once made, a home-run would always be expected by the fans.

But if one were merely in the game of life, a base hit followed by a run would be better, if the runner made all the other bases one at a time. A bit of work like this is oftener expected, and the expectation is not so frequently disappointed.

Sunday School workers know this.

They know, for instance, that it is better to fix the mind on having a good recitation today, and next Sunday, and the next after that, and so on for fifty-two Sundays, than it is to fix the mind on the whole year at once, without reference to each particular Sunday.

Three or four rows of beets are a greater provocative of effort, especially for young persons, than one row of the same length. Or, if one must have a long row, he should set stakes here and there along it, so as to have many satisfactions of triumph. This may have been the original reason for three bases instead of an unbroken diamond.

A hit, a run, a base, rather than a home-run.

OUR COVER PICTURE

(From oil painting by J. Leo Fairbanks)

The Division of Father Lehi's Family

(2 Nephi, Chapter 5)

Not many days after father Lehi's death Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord.

I Nephi did cry much unto the Lord my God because of the anger of my brethren. * * The Lord did warn me that I should depart from them with all those who would go with me. * * And we did take our tents and whatsoever things were possible with us and did journey in the wilderness for the space of many days. * * We brought the records which were graven on the plates of brass, also the ball or compass and sword of Laban after which we did make many swords. * * We did build a temple after the manner of the temple of Solomon and did cause my people to be industrious and to labor with their hands.

SACRAMENT GEM FOR JANUARY, 1940
(Deseret Sunday School Songs, No. 115, Stanza 1)

PRELUDE

*Slowly**Vox celeste or Vox jubilante*

TRACY, Y. CANNON

The musical score for the prelude is written for piano in G major (one sharp) and common time. It consists of two staves. The upper staff begins with a treble clef and the lower with a bass clef. The music is characterized by a slow, steady pace with a mix of eighth and sixteenth notes. Dynamic markings are placed below the notes: *mp* (mezzo-piano), *cresc.* (crescendo), *mf* (mezzo-forte), *dim.* (diminuendo), *rit.* (ritardando), and *p* (piano). The word *Diapason* is written below the lower staff.

"How great the wisdom and the love
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die."

POSTLUDE

Add soft 4 ft.

The musical score for the postlude continues the piece in G major and common time. It also consists of two staves. The notation includes a variety of note values and rests, maintaining the slow tempo. Dynamic markings *mp*, *cresc.*, *mf*, *dim.*, and *rit.* are used to guide the performer's volume and tempo changes. The piece concludes with a final chord.



SECRETARIES



Albert Hamer Reiser, General Secretary

MONTHLY REPORTS

Complete accurate monthly reports sent in immediately after the last Sunday School session of every month are a factor of major importance to better Sunday School work.

In the office of the General Board these reports are in constant use giving facts about particular Sunday School conditions with a high degree of reliability. The facts needed to guide planning of important policies are obtained from these reports. Every year major statistical studies are made from them.

The value of these studies is directly related to the accuracy, completeness and promptness of the individual monthly reports sent from the Sunday Schools. Obviously the most valuable conclusions and the most impressive results are arrived at when every Sunday School has reported accurately, completely and promptly every month. If one Sunday School out of every ten fails thus to report, the important statistical studies we make are impaired 10%. That is a serious impairment. A 5% impairment is serious. In fact, depending upon the nature of the problem studied, a 2% impairment could be serious.

No Sunday School, however small or obscure is so unimportant that the absence of its monthly report from our files would not be a loss. Small schools, their conditions, needs, and achievements are themselves a very illuminating and important study, made

possible from these monthly reports. Church agencies other than the Sunday Schools use the monthly reports sent to our office as trustworthy sources of information.

All this is recited to impress all ward secretaries with the importance and necessity of their sending in reports every month, accurate and complete in every detail and on time.

Even now it is not too late to perfect your 1939 record of reporting. If you have not sent in all the reports for every month this year, your record may not be perfect for promptness, but it can be perfect for accuracy and completeness. We encourage repentance and will happily accept works "meet for repentance".

If you owe any reports for any months of 1939, send them in at once. Though they may not have helped in past statistical studies, they will help in future studies. Even next year your reports for months of this year will be used for comparative studies.

Use this month to make your monthly reporting record in the office of the General Board complete. Every school is listed and reports checked in as they are received. Resolve now to report regularly, promptly, completely and accurately every month, always.

New supplies of report forms for 1940 will be sent to stakes this month for distribution to ward secretaries. Get yours in time for the first work in January.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

"AN APPROACH TO THE STUDY OF BOOK OF MORMON GEOGRAPHY"

Authors: J. A. and J. N. Washburn

Alpine Publishing Co., American Fork, Utah

Names of places, rivers, cities, mountains and other geographical features in the *Book of Mormon* have intrigued the interest of systematic readers of the *Book of Mormon* for many years.

Attempts to identify *Book of Mormon* lands and geographical features with known

parts of the Western Hemisphere have been a favorite activity of many ardent students of the *Book*. Out of these attempts have risen differences of opinion.

In the very nature of things, conflicting opinions on the subject are inevitable. The *Book of Mormon* is a summary of a thousand years of history of a numerous and active

people. Any volume of the size of the *Book of Mormon*, which attempts to summarize the important happenings of a thousand years of one nation's existence, must leave the greater part unsaid. Being an abridged history and in part an account of the religious beliefs and experiences of the people, it would necessarily neglect entirely many other interesting aspects of their story such as industry, art, scenic wonders and even geography and must touch very lightly, often by the merest mention, many things incidental to the main purpose.

In such a condensation as the *Book of Mormon* is, geographical details are incidental. The authors of *An Approach to the Study of Book of Mormon Geography* recognize this. They appreciate the meagerness of information and yet they attack the task of clarifying the subject with boldness and zest which are stimulating.

However, they manifest a restraint and caution which some may interpret as vacil-

lation and uncertainty but which should in fact be counted to their credit as an evidence of unwillingness to hasten to unsupportable conclusions.

The authors seem to recognize the inconclusiveness of studies of this kind and therefore do not claim too much for what they have done. They sense the limitations, but offer their views for whatever value they may be toward motivating and enriching the reading of the *Book of Mormon*.

Setting always plays a valuable part by adding color and life-likeness to situations in which mankind enacts its dramas of living. This study makes an interest-arousing contribution to *Book of Mormon* settings.

In fact, some such title as "A Study of Settings of Book of Mormon Events" might have been as accurate a title for this book as the one the authors chose. It would have been less audacious, and would have spared the work of the criticism of being inconclusive.

"There's one sure cure for the blues in this world. I recommend it to you—go and do something you don't want to do for somebody else."—Kathleen Norris.

FRIENDSHIP

A man who willfully turns away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh a trust, should ever have the highest place in our hearts, and our love [for him] should never fail, but increase more and more; and this is my disposition and sentiment.—Joseph Smith.

THE LENGTH OF A MUSICAL NOTE

I doubt that I could explain the precise difference between a quarter note and a whole note. But, in my untechnical way, I know that some musical notes have a long esthetical and spiritual reach.

I was confirmed in this delightful conviction by a circumstance that occurred in the mid teens of the present century. At an organ recital in the Tabernacle one summer day, attended by a large number of Christian workers, passing through the city, a local soloist sang with fitting feeling and rare artistry:

"There Is Sunshine In My Soul."

The song, a special favorite with the delegation, was sung with such touching spiritual beauty that the large audience broke into spontaneous cheering, notwithstanding the extreme prejudice of Christian workers at the time towards the Mormons.

A year or so later, while the soloist was

sauntering one evening, along a street in St. Louis, the familiar notes of "We Thank Thee, O God, For A Prophet" greeted his ears.

He walked to the place from which the strains emanated and entered the hall.

At the close of the meeting, a lady came to him and asked if he remembered the day he sang at an organ recital in the Salt Lake Tabernacle, "There Is Sunshine In My Soul".

He remembered. And the lady proceeded to tell him that she was in the audience; that when she went to the Tabernacle that day she was utterly discouraged and had thoughts of ending her life; that the song awakened new hope within her; and that she became interested in Mormonism and was a happy member of the Church.

The soloist is a bit older than he was then; but he still has "sunshine in his soul". His last name is Pyper.

—Nephi Jensen.

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

THE 1940 PROGRAM

Songs to be studied in the December Union Meetings and practiced in the Sunday Schools during January are:

No. 83, "O My Father."

No. 198, "O Ye Mountains High."

During recent years the lesson material in this department has concerned itself largely with methods of study and presentation of material pertaining to the Sunday School musicians' work. This year the lesson material will be cultural but not particularly technical. General Superintendent George D. Pyper's new book *Stories of Latter-day Saint Hymns* will be the text used. As the edition is limited to one thousand copies, it is advised that the music department of each stake purchase one or two copies for use by the stake and ward choristers and organists. The stories of our hymns have been appearing in the *Improvement Era* during recent months and undoubtedly many choristers and organists will have access to them.

It is suggested that the assigned hymns be thoroughly studied in the music department of the monthly Union Meeting, according to the material given in Superintendent Pyper's book and also such supplemental information as may be available. In presenting these stories in the Sunday Schools, the object will be to so condense them that only the salient points will be mentioned, and not more than two or three minutes taken by the chorister in telling them. Too much talking will be a fatal mistake, and the very thing we are trying to do will be thwarted. Make a point of saying only those things which have exceptional interest and which will help the congregation in its appreciation and enjoyment in singing the songs. Two songs will be listed for each month, and since they are generally familiar to the congregation, each one need be used in but two or three practice periods. It will be left to the judgment of the choristers and organists as to which ones may also be sung by the Junior Schools.

The discussion of the hymns in the Union Meeting may be preceded by a *short* presentation of supplemental matter pertaining to their historical development and use in the early Christian church. (See *Grove Dictionary of Music*, and refer to the article in

"Hymns".) This topic may be assigned to some individual.

In this first lesson, some member should also give a digest of the material presented in the "Introduction" preceding the study of the hymns.

The discussion of the hymn "O My Father" may revolve around the following outline:

I. The author.

- (a) Her early religious life and environment.
- (b) Her conversion and association with the Prophet and his family.
- (c) Her opportunities for learning many glorious truths from Joseph Smith.
- (d) Her life after the Prophet's death.

II. The hymn.

- (a) Circumstances which prompted its writing.
- (b) An analysis of the hymn, stanza by stanza.

III. The music.

- (a) Various musical settings.
- (b) The tune "My Redeemer".
 - (1) Its source.
 - (2) Its musical value and its appeal. (Note: The tune "My Redeemer" is considered by many to be of doubtful musical worth, but it is tuneful, singable and sentimental, all of which probably account for its popularity.)

In presenting this song for practice in Sunday School, let it be said again that the chorister must *speaK briefly* about the author and the hymn itself, and only after careful preparation. Everything need not be said in the first practice. Something about the author, her close association with the Prophet and her opportunities for learning directly from him the great truths of the hymn might be mentioned, and then in the second practice a brief statement concerning the hymn itself, the great truths it teaches, could be stressed. Familiar as this song is, much can yet be learned about it which will make its singing more enjoyable and uplifting.

The song "O Ye Mountains High" should be studied and presented in a somewhat similar manner.

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman;
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

LESSONS FOR JANUARY, 1940

DIVINITY OF JOSEPH SMITH'S MISSION

Lesson 12. For January 7, 1940

The next six lessons in this course are to be devoted to reviews of distinctive principles of the restored Gospel. Ten such principles are discussed in the booklet written by Joseph F. Merrill and referred to in the Study Guide.

An attempt should be made to include at least the ten subjects in the six reviews. If time permits, add still other distinctive principles that should be done.

It is hoped that these reviews will give members of teacher training classes (1) a clear understanding of the principles reviewed, (2) a strong desire to understand still other principles and (3) a fervent enthusiasm for the Gospel of Jesus Christ. If these outcomes are realized, we may be assured that the enthusiasm developed will motivate these prospective teachers to share their knowledge and enthusiasm with others. This is a natural and highly desirable outcome of a testimony of the Gospel and the very best guaranty of effective teaching.

The limitations of this course make it advisable for the teacher-trainer to motivate the members of the class to seek out of class more than the six lessons can possibly give. Encourage them to attend sacrament meetings, conferences, and all other meetings where Gospel principles are expounded. Help them to form good habits of reading available Gospel literature in the magazines and newspapers of the Church and especially in the standard works of the Church and approved commentaries. Urge them to talk with well-informed people about the Gospel. By these means they can employ effectively the three useful methods of promoting the growth of ideas:

"Think yourself empty,
Read yourself full.
Talk yourself clear."

The ten subjects of the distinctive principles to be reviewed in the next six lessons can be grouped into six as follows:

1. Divinity of Joseph Smith's Mission (lesson 12)
2. The First Article of Faith and Modern Revelation (Lesson 13)
3. The *Book of Mormon*, A Fundamental of Mormonism and The *Holy Bible*. (No. 5, Lesson 14)
4. Ordinances and Priesthood. (No. 6, Lesson 15)
5. Pre-existence and Eternal Progression (No 7) and Salvation for the Dead (No. 8, Lesson 16)
6. Financial laws and the Word of Wisdom (No. 9) and Christian Virtues (No. 10, Lesson 17)

This compression of ten major themes into six means that diligent effort must be made to extract the essence of each subject in the most efficient way. Much of the subject matter must be covered by outside readings assigned to members of the class to be reported to the class with all possible clearness, brevity and vividness. This very necessity will give the members of the class invaluable practice in expressing themselves neatly and compactly, in saying much in a few words. Such skill is greatly to be desired and is worthy of very ardent seeking.

As you make the assignments suggested below, do your utmost to motivate each student to practice the art of expressing himself vividly and compactly. Encourage the use of visual aids, blackboard outlines and every other appropriate means of economizing in the use of words which will at the same time promote clarity of ideas:

Assignment:

Divinity of Joseph Smith's Mission:

What did he claim? (see pages 4 and 5—*Some Fundamentals of Mormonism*.)

Assign to one student or to a committee of two.

What are the Proofs? (That these claims are true). See pages 6 and 7.

Assign to one student or a committee of two.

If any member in the class has read *Joseph Smith: An American Prophet*, by John Henry Evans, ask him to review it before the class in a way which will show the divinity of Joseph Smith's mission.

See September, 1939 issue of *The Instructor*, page 382, for a quotation epitomizing the mysterious power of Joseph Smith.

One of the most desirable outcomes to be sought through this lesson is an aroused and continuing interest in Joseph Smith, which will cause the members of the class to want to know more about his career, teachings, influence and accomplishments. Suggest a course of readings which will sustain and reward the interests of the students who want to learn more about him. The following are suggested as source material for this purpose.

Documentary History of the Church, Comprehensive History of the Church (Roberts), *Joseph Smith: An American Prophet* (Evans), *Teachings of the Prophet Joseph Smith* (Joseph Fielding Smith), *Essentials in Church History* (Smith), *Life of Joseph Smith* (Cannon).

Assignments:

- The First Article of Faith (Lesson 13).
1. We Believe in God the Eternal Father.
2. We Believe in His Son, Jesus Christ.
3. We Believe in the Holy Ghost.

Assignments on Modern Revelation.

Assign each of the ten questions and problems appearing on page 22 "Some Fundamentals of Mormonism" to individual members of the class.

As general assignments have all members of the class read the whole of lesson 2, pages 8 to 12 and lesson 4, pages 18 to 22 in *Some Fundamentals of Mormonism*.

THE FIRST ARTICLE OF FAITH AND MODERN REVELATION

Lesson 13. For January 14, 1940

Modern Revelation has contributed abundantly to our knowledge of the Godhead. Revelations given to the Prophet Joseph Smith clarify the nature, purposes and will of God, the teachings and mission of His Son, Jesus Christ, and the office and ministrations of the Holy Ghost. Appreciation of the foregoing statements can be convincingly developed by marshalling many of the numerous examples with which the *History of the Church* and the *Doctrine and Covenants* are filled. By doing this the teacher will exhibit an array of Gospel principles so impressive that a profound interest in exploring them should be aroused. If this result is achieved, the main objectives of this review of Gospel principles will have been realized, namely, (1) to promote clear understanding

of certain Gospel principles. (2) to create desire to understand even more, (3) to develop enthusiasm for the Gospel.

Devote the class period to amplification of the theme: "Modern Revelation Has Added to Our Knowledge." Under this heading can be listed a great array of Gospel principles. Have the class suggest the specific principles. Write the whole list upon the blackboard. The following are a few of the subjects: The personality, purposes and will of God. The mission and teachings of the Savior. The nature, office and ministrations of the Holy Ghost. Priesthood. Baptism. Resurrection. Immortality. Eternal Life. Salvation. Exaltation. Atonement. Faith. Repentance. Salvation for the Dead. The Word of Wisdom.

This much of the class exercise will illustrate what we owe to modern revelation, and will demonstrate its place and importance in the Restored Church. The assignments for this lesson suggested above may be reported to the class after this, in the order the teacher may decide. These will serve further to illustrate with more specific detail and amplification how much we owe to modern revelation for our concept about God, the Eternal Father, His Son, Jesus Christ and the Holy Ghost.

This course of presentation will develop this lesson as well as time will permit.

Assignments for Lesson 13:

The *Bible* and the *Book of Mormon*. Assign questions and problems, 2, 4, 6, and 7 on page 27, *Some Fundamentals of Mormonism*, to specific individuals. Also assign questions and problems 2, 3, 4, 9 and 10 on page 18, to specific individuals. As general assignments have all members of the class read the whole of lesson 3 and 5, pages 12 to 18 and 22 to 27 in *Some Fundamentals of Mormonism*.

THE BIBLE AND THE BOOK OF MORMON

Lesson 14. For January 21, 1940

The purposes of this lesson should be to develop: (1) an appreciation of the *Bible* and the *Book of Mormon* as companion libraries contributing to a fullness of knowledge of God's dealings with man, and (2) an understanding of the *Book of Mormon* as a clarifier of Gospel principles. The great doctrinal sections of the *Book of Mormon* like those dealing with "Paradise" and the

"Resurrection" are excellent examples of this function.

The *Book of Mormon* is important as another witness of Jesus Christ to the Jews as well as to the Gentiles. As a missionary tool it has proved to be of supreme value for more than 100 years. With it missionaries are able readily and clearly to present the message of Mormonism to the world, it leads so naturally and directly to consideration of the need for restoration of the Gospel, and to the place and importance of revelation and at the same time is such a profound evidence of the resurrection and such an eloquent witness of our Lord and Savior Jesus Christ.

The assignments suggested above will contribute to the development of the foregoing points. The teacher should so organize and guide the presentations and discussions as to lead to the appreciations suggested above and to understanding of the points stated in the paragraph immediately preceding this one. By concrete examples and illustrations drawn from these scriptures these purposes can be convincingly accomplished.

Assignments for lesson 15:

Ordinances and Priesthood.

Assign the following as special reports:

1. Four Ordinances of the Gospel and Priesthood Authority Necessary to Officiate in Them.

2. The Purpose, Correct Mode and Symbolism of Baptism.

3. Priesthood, Definition and Source.

4. Reading: *Doctrine and Covenants* Sec. 121, verses 34 to 46.

ORDINANCES AND PRIESTHOOD

Lesson 15. For January 28, 1940

If the first assignment suggested above is given early in the class period, it will serve to introduce the whole subject and to lay the foundation for details to be offered on the other subjects. Any four ordinances may be reported upon. The teacher may suggest still others.

Baptism, Confirmation, Priesthood, Ordinations, Administering to the Sick, Administering the Sacrament, Sealing for Time and Eternity may be named. The *Doctrine and Covenants* is a guide to answer the questions

as to the Priesthood necessary to officiate in these ordinances.

Baptism is often referred to as an initiatory ordinance necessary to gaining membership in the Church. This is true, but it is not a complete statement of the purpose of baptism. The fourth Article of Faith says that the ordinance of baptism is for the remission of sins.

On the symbolism of Baptism, Elder Orson F. Whitney said the following in an article entitled "The Gospel's Accessories", (May, 1936, *Instructor*, pages 177-179) "The whole sacred ceremony (the Lord's Supper) is a poem in word and action. So also is Baptism, which represents birth or creation—burial and resurrection. 'Children of my begetting—' so the ancient apostles characterized their converts, referring to them also as 'babies in Christ'. . . . Any deviation from that mode (immersion) destroys the symbolism or poetic meaning of the ceremony. To be baptized or resurrected, is to be 'born again'; the soul, cleansed from sin, being typical, in its infant-like purity, of the soul raised to immortality."

The other assignments when given will lay the foundation for profitable class discussion which will elucidate these important principles.

Verse 36 of section 121 of the *Doctrine and Covenants* expresses a key principle with reference to the Priesthood which members of the class might well memorize. Verses 42 to 46 also are worthy of committing to memory.

Assignments for Lesson 16:

Pre-existence. Eternal Progression and Salvation for the Dead. Before the class is dismissed on January 28, 1940, ask the members to state in writing, questions about the subject of next week's lesson which they should like to have answered. Arrange to have the very best informed person or persons (two or three) in your ward or stake attend the class next Sunday prepared to answer these and other questions. The questions and problems appearing on pages 37 and 41 may be used as a basis for the questions to be asked by the class. Have the class in advance, consider these questions in making their selections. Assign the reading of lessons 7 and 8 to the class as a basis for the discussions of next week.

"There is no defeat except in no longer trying. There is no defeat save from within, no really insurmountable barrier, save our own inherent weakness of purpose."—Elbert Hubbard.

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

VITALIZING TEACHER-TRAINING*

By Elder Earl J. Glade

Here is a paradox!

"Every person born into the world needs to know, *when he enters the world, what he cannot possibly know, until he is ready to leave the world; and what most all of us will not know even then.*"

In other words, at the very outset of life, we really need to know how to live. But in those especially tender years, our whole beings are at the gentle mercy of others. In this time, and for years on end, we become civilization's greatest borrowers. We, therefore, naturally involve ourselves in an incredible obligation to our own folk and to society.

Yes, fellow workers, it is a staggering debt that every one of us owes! It is a debit entry that always runs more than seven places left of the decimal point!

For years and years, we borrowed here and we borrowed there. As children we would have almost *perished* had we gotten out of eyeshot or earshot of our parents.

Therefore, by the time boys and girls attain adulthood, if they realize it, they are actually mortgagors of their spiritual, mental and even their physical personalities. This obligation is owed directly to their loved ones who, during many long years, in the quiet and cool of the night and in the heat of the day, have stood loyally by. I hardly dare drag in here their over all debt to civilization. But what a mortgage it is!

Now, then, there are at least two distinct ways in which boys and girls, and, we all, in fact, can not only liquidate this great debt, but can also pile up an impressive credit balance besides.

We can do it, first, by *gradually building character in our personal living*—by the quality of our own exemplifications. We can do it by fighting upward toward the higher spiritual levels. Yes, even in those uncertain years of youngsterhood through thoughtful obedience, appreciative attentiveness and industry, all of us can do much to pay this debt. By dint of courageous service, in

time we can bring honor to the family name and laurels to the old home town.

But, now, my friends, I am going to make so bold as to say that there is a second way to make a big payment on this great heritage, and that is, by *learning how to teach others the art of living appreciatively and gratefully*—by *learning* how to guide boys and girls to the more and better; by *learning* how to apprise others convincingly of the Gospel plan; by *learning* how to inspire them up the years to worthy achievement, in the home, in the school, in the community and in the church. You notice I am stressing *learning*—not merely after the academic manner—but learning more particularly in terms of sincere spiritual devotion and achievement because *just anybody* without spiritual communion cannot teach.

Teaching others, yes, teaching with solicitude and sincere consideration; with patience and forbearance—teaching with the spirit of a George D. Pyper, there you have, in my modest opinion, when motivated to action, one of the best ways to square this colossal personal debt.

And, in our day, we all owe it—we all have been great borrowers—we all are beneficiaries. Even after years of service, the most devoted of us still recognize the magnitude of this obligation; although it is one of the few debts, the liquidating of which enriches the debtor every time he makes a payment, beyond his own understanding and credulity.

He pays through devotion to and interest in others; and he always has more and more of the better after he makes a payment. He learns to his amazement *also* that especially in things of the spirit, much always gathers more regardless of how much one gives or pays.

This afternoon, I invite you, my associates, to meet this challenge! I ask you stake executives of our Sunday School system to *up* the interest in Sunday School teaching. For already there is an earnest yes, an anxious cry in the land. It is a cry for help! It is a cry for teachers!

This brings me head-on to a vital phase of this theme.

As a rule, I don't like to statisticise in a religious gathering, but I am constrained to

*Topic treated at the meeting of Stake Sunday School Superintendents and Secretaries in the Bishop's Building, Salt Lake City, October 8, 1939.

do so briefly today! I feel that I should tell you that in 1938, in one year, the enrollment in the teacher training classes of our Sunday Schools showed a membership *decline* of 1089 students—over one half of the total enrollment!

That was staggering news to me! In that year of 1938, there were only 1712 trainees enrolled in all of our classes. That figure represents scarcely 10% of the enrolled officers and teachers in our Sunday Schools. In order properly to take care of our annual teacher turnover, we need twice or even three times that figure.

Frankly, when I first saw these data I was worried. It seemed to me that either our guidance had not functioned or someone needed an ample dosage of spiritual digitalis. It certainly was not delivering a credible response percentage.

This all seemed inexplicable to me as experience has taught me to be a grateful and ardent protagonist for teacher-training.

With your generous indulgence, let me humbly say that for nine years I personally taught teacher-training classes. It was the most consistent assignment I ever actualized. To me, as a teacher, it was all one great, spiritual thrill! I feel you won't chide me too severely when I say with proper humility, something many of us know full well and that is *teacher-training can be successfully put across*.

We know full well how hard many of you have worked. We appreciate your loyalty. We know that we all certainly do not want to let our church down.

We are aware that you have striven against conditions that would have stymied almost any of us, and still you have carried on! For your fine effort, the General Board is profoundly grateful!

But now, you fine men and women, in this glorious Sunday School fellowship, we cannot let this indifference to preparation for teaching, spread.

We must all check this apathy and check it now!

Let me tell you in a word that we have made careful plans to help us all to do that very thing.

We call it a *Study Guide*, a description of which, with complete details is in the October issue of the *Instructor*. Simplicity has been the watchword in its preparation. This manual has been carefully written to meet our specific teacher-training needs. I am certain, therefore, you are going to be happy with it. I sincerely believe that this helpful *Study Guide* of Brother Reiser's tied in with the splendid publications on teaching by Dr. Adam S. Bennion and Dr. John T.

Wahlquist and backed up by our own initiative study enterprise and a prayerful approach will help us immeasurably to bring about the renaissance in teacher-training interest, for which, at this hour, there is urgent need. You will later be given complete details about this manual.

And so, every one, in 1940, we are earnestly praying for the very best year in teacher training activity.

It is my testimony and conviction that every milligram of effort in this direction will pay its way out handsomely. And now, coming back to my opening theme, I earnestly think that here, indeed, is one way we all can follow through, in trying to square life's great account.

Teaching the religious way of life is the great spiritual vitalizer for all parties to the equation. It marks a real way to personal growth and progress.

And let's remember that "*When progress ceases, death begins.*"

I like this concept of growth that the real teacher exemplifies. It isn't only what we are that counts, but what we are becoming. I like to contact personalities that somehow assure me that because of them I can go farther than otherwise would be possible. There is the teacher in action!

When they hesitate, wondering if they can spare the time, I like to say to business men in encouraging them to Sunday School teachership, that none of us can survive materially, unless we are redeemed spiritually. Some businessmen may be motivated to action by that great truth. It is a good sales argument. I invite you to try it.

The true value of life, then, is in continual greater becoming. There is dynamic power in that word "*becoming.*" It implies growth. The real teacher exemplifies it.

Physically every one of us, in the course of time, reaches his limit; but mentally, spiritually, and I believe, emotionally also, all tools of the teacher, no man can tell where the bounds are. What an incomparable chance for growth, then, there is for all of us.

Regardless of our other vocations, every one of us can rise to sublime heights, as humble teachers in Sunday School. What an opportunity for achievement, an assignment as a teacher reaches out! To me the measure of our progress as a church, is the measure of the quality and the quantity of our teachers.

I humbly pray that ours may be a good measure, and that through this great altruistic devotion—devotion to the soul growth of boys and girls—young and old—we may at least try to square our accounts in the ledger of life.

GOSPEL DOCTRINE

General Board Committee: Herbert R. Maw, Gerritt de Jong, William M. McKay.

Subject: DOCTRINE AND COVENANTS

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

LESSONS FOR JANUARY, 1940

WHAT THIS COURSE IS ABOUT

Lesson I. For January 7, 1940

Preparation for the Course:

No better preparation for this course by the teacher could be made than the reading of (a) a biography of Joseph Smith, (b) the *Doctrine and Covenants* from cover to cover, excepting the "Lectures on Faith," if these are in your edition, for they are not a part of that volume, and (c) the Manual complete, which will furnish a view of the first year's course.

One of two biographies of the Prophet may be cited. First, *The Life of Joseph Smith*, by George Q. Cannon, published locally in 1884; second, *Joseph Smith: An American Prophet*, by John Henry Evans, and published in 1933 by the Macmillan Company, New York. The former was written primarily for Latter-day Saints, and so gives the material chorologically and from the point of view of one who already accepts Joseph Smith as a prophet. The latter was written mainly for those who are either outsiders or not very well informed on the subject, but who are open-minded, and for those, also, who are interested in a spectacular achievement by an American; the visions, revelations, ideas are in the second half of the book.

As for the *Doctrine and Covenants*, it, too, should be read partly because the teacher should keep as far as possible ahead of his pupils, partly because the teacher will thus be drinking from a fountain instead of a stagnant pool. Reading this book will not be a light task, even though the teacher has read it before once or many times. For the subjects are always shifting. But it will well repay the reader.

What is necessary in this first lesson, more than anything else, is to inspire the class (a) with the tremendous importance of the subject and (b) with the opportunity they have to study and to discuss this most vital subject. Read to them what the late President Daniel H. Wells says (on the flyleaf of the Manual) about the revelations received by our proph-

et in this dispensation and their relation to us and to others in previous dispensations.

Objective:

To have this lesson presented in such a way as to create in the individual members of the class a desire, not to say a determination, to put forth their best efforts to master the subject of the *Doctrine and Covenants*.

Objectives are necessary. They guide the teacher in the presentation of the course as a whole and of the material in each lesson. Detours are just as troublesome in teaching a lesson as they are in highways, and so should be avoided as much as possible. Stick to the lesson material. Read widely, think clearly, and be enthusiastic about your subject. It used to be said of Dr. Harper, of the University of Chicago, that he taught Hebrew as if each lesson were a thrilling adventure. Each lesson you give, therefore, should advance by one step the faith your class has in the mission and teachings of Joseph Smith.

Methods of Teaching:

It would be extremely helpful, even in the case of the professional teacher, to read Chapter II of Dr. Walquist's *Teaching as the Direction of Activities*, which explains the four basic principles of teaching. These are (1) the principle of self-activity, (2) the principle of interest, (3) the principle of apperception, and (4) the principle of simultaneous learning. This will lay the foundation for better class work. Added to this should be the reading by the teacher of the chapters (in the same book) on (1) the Recitation-discussion method, (2) the Problem-project method, and (3) the Socialized-recitation method. These are in chapters III, VI, and VII, respectively.

Remember that the outcome of teaching is better character individually. Always have in mind the correction of bad habits of thought and behavior and the fixing of good habits. Give the class something to do.

Outline of Material:

- I. Mormonism a Wedge of Spiritual Truth:
 - a. Christianity in the first century.
 - b. Mormonism in our own age.

- II. Sources of Material:
 - a. *Documentary History*.
 - b. *Book of Mormon*.
 - c. *Doctrine and Covenants*.
 - d. *Teachings of Joseph Smith*.
- III. Method of Treatment:
 - a. Joseph Smith as a prophet and seer.
 - b. The Prophet as the center of interest.
 - c. Revelations on brotherhood.
 - d. Revelations on consecration.
 - e. Revelations on home.
 - f. Revelations subsequent to Joseph Smith.
- IV. Necessity of Action in Life.
 - a. On getting ideas.
 - b. On putting these to work.

Readings for the Class:

Each member of the class should have a Manual, which he should read lesson by lesson as the course progresses. He should also be encouraged to formulate his doubts as well as his faith in questions for class discussion and clarification. Then there are the revelations. These should be studied carefully, not merely read, and translated into terms of life today.

It would be a good thing for the teacher to find out who has the books suggested in this course, so that later, he may make assignments. These works he should make a list of, for future reference, with the names of those who have them.

THE BELIEF IN HUMAN SEERSHIP

Lesson II. For January 14, 1940

Questions for Contact:

What do we know about the future (a) in this life, (b) in the life to come? What is foresight in anyone? Would it be a good thing, or not, for us to know what is to come? Is it the function of a seer to reveal the future of any particular person? Explain.

These and similar questions may serve to bring the minds of the class to the subject of this lesson.

Objective:

To show the purpose in having prophets and seers among men—(a) to make known the future when necessary and (b) to reveal spiritual truth.

What is a prophet? What is a seer? In what respects, if any, do they differ from each other?

Outline of Material:

- I. Joseph Smith and the Book:
 - a. What it claims to be.
 - b. Inference from this.
- II. Seership Not a New Thing:
 - a. The ancient pagan nations—oracles, etc.
 - b. The middle ages.

III. Israelitish Prophets:

- a. Abraham.
- b. Moses.
- c. Isaiah.

IV. The Two Worlds:

- a. The world of the spirit.
- b. The world of the flesh.

Readings for the Class:

The Manual, Lesson II; Hebrews, chapter 12; the first two chapters of the "Book of Moses," in the *Pearl of Great Price*.

Special Assignments:

1. What is the size of the *Doctrine and Covenants* as compared with our other sacred books. This would perhaps best be done in number of words. How much matter is in the *History of the Church* (Documentary), which was dictated by the Prophet to his secretaries and which covers only the first fourteen years of the Church? It should be remembered that this work also contains the material now in the *Doctrine and Covenants*.

2. What did Joseph Smith mean when he said, "A prophet is a prophet only when he is acting as such." Is a prophet to be known by his dress, his manner, his appearance, his speech? How would Moses or Isaiah or Paul have been dressed in your country and time? Follow a prophet through a day of 24 hours, so as to show how little time is devoted to "prophesying."

These questions may be discussed in the class without having been assigned to anyone, discussed after a general assignment, or, as suggested above, assigned to as many individuals. Care must be exercised, however, not to let any one of them overstep the time limits.

Methodology:

This lesson lends itself easily to the "recitation-discussion method," since it concerns matter about which most of the class have thought already and about which they may have formed an opinion. The discussion, however, should be a discussion, not a debate or argument in any sense. The purpose should be to learn, not to enforce an opinion.

SEERSHIP AMONG ANCIENT PEOPLES

Lesson III. For January 21, 1940

Note to the Teacher:

Too much time can easily be spent on the prophets mentioned in this lesson. If the men discussed are assigned to individual members of the class, there should be a defin-

ite understanding (a) that the one to whom each is given must not exceed a certain number of minutes and (b) that the exact points wanted by you are brought out properly. The time for each will, of course, have been fixed definitely beforehand. An assignment of these prophets is desirable for the reason that it contributes to class activity—the great desideratum in a recitation.

Objective:

In all ages of the world when God has had dealings with his children there have been prophets and seers to give them his will.

The point to be stressed here, of necessity, is that the first members of the Church would naturally get their pattern of a prophet in the *Bible* and the *Book of Mormon*. It will be shown later just how Joseph Smith measured up to the standard. Many observers of him became convinced that he was a prophet and seer.

Two Warnings:

There has grown up a conception of the prophet as a step only in the development of religion from superstition to an era of "sane religion," such as we have now in modern Christianity, where there is no revelation, vision, or even inspiration. But according to the theory of our Church, prophets are as necessary now as they have ever been in history, because only through revelation can man know how to be saved.

Another idea is equally erroneous. It is that men were less intelligent a thousand or five thousand years ago than they are today. There is no evidence to support this theory. Men *know* more now than they did then. But *knowledge* and *intelligence* are two different things. We have no Homer or Moses or Paul now, although we have recently had an Edison and a Marconi. The ancient prophets, we may be sure, were quite as intelligent as we are!

Method:

If the members of the class have read the lesson or if they have read much in books about the prophets mentioned, the best way to teach this lesson is through the socialized recitation method. (See Dr. Wahlquist's book on *Teaching as the Direction of Activities*.) Otherwise assignments to individuals may be made and reported upon in the class. Even adults feel that they have had a better time when they are asked to participate than when the teacher does all the talking.

Outline of Material:

- I. Prophets Meant Here.
 - a. Not such men as Confucius, Mohammed.
 - b. But such men as Abraham, Nephi, etc.
- II. Jaredite Prophets:
 - a. Brother of Jared.
 - b. Ether.
- III. Nephite Prophets.
 - a. Nephi the First.
 - b. Alma the younger.
- IV. Hebrew Prophets:
 - a. Moses.
 - b. Isaiah.
 - c. Paul.
- V. The Measure of a Prophet:
 - a. Those generally recognized by us.
 - b. They furnish a standard.

Application:

Perhaps the best application that could be made of this lesson would be to assign some readings from the prophets of the *Bible* and the *Book of Mormon*. It may be that some particular passage has impressed you and that this same passage may also impress others in the class.

Assignment:

Were the ancient prophets less intelligent than men of similar standing today? In other words, are we more intelligent than they, because we are moderns and they are ancients? What is the standing of Shakespeare among dramatists and poets? When did he live? Have we any one comparable to him now? What about Moses? Homer, or whoever wrote the Homeric poems? The man who discovered how to make fire, who made the first wheel? What about Paul? Jesus?

DEVELOPMENT IN OTHERS OF THE IDEA THAT JOSEPH SMITH WAS A PROPHET

Lesson IV. For January 28, 1940

Note to Teachers:

Remember the two things that make for a satisfactory class recitation—direction by the teacher and discussion by the class. In order to have these requisites there must be preparation on the part of both. No argument, only discussion.

Do all the members of your class have Manuals? Are they reading the revelations? Are you yourself enthusiastic about the *Doctrine and Covenants*? If so, your class will be, too.

Objective:

Faith grows through the accumulation of evidences.

A distinction should be noted here. Faith is not belief; neither is it knowledge. The men and women who came to the Prophet entered a new world of religion. They came out of a world that did not believe in revelation, except what the *Bible* contained; they came into a world that accepted new revelation, visions, and other divine manifestations. But in this new world belief came first, then faith, then knowledge. These are the milestones in revealed religion. Belief and faith grew with the evidence presented.

Some Questions:

What condition of mind did the early converts have who came to the Prophet? Oliver Cowdery? The two Pratts? Rigdon and Partridge? Martin Harris? Brigham Young?

Did it make any difference what kind of God they believed in? Tell about the Christian God, 'without body, parts, or passions.' In what ways did Joseph Smith's God agree with the God of the *Bible*.

What significance is to be attached to the fact that most of our early converts differed from those who held the ordinary conception of God?

Put yourself in the place of one of these and try to ascertain just what you would look for in Joseph Smith.

Outline of Material:

- I. Visions and Joseph Smith's Contemporaries.
 - a. Reception of story of the First Vision by Joseph's neighbor.
 - b. This man representative of his class and time.
- II. Exceptions:
 - a. Those who thought for themselves.
 - b. Those who were skeptical.
- III. Early Converts and Joseph Smith:
 - a. Belief, faith, knowledge.
 - b. Contrasts.
 - c. Witnesses.
 - d. New light through the Prophet.

Assignment:

1. Why did Joseph Smith meet with the reception he did from his generation? What was there about Mormonism that created opposition in Missouri and Illinois? Is there any idea in your environment to which you shut your eyes and close your ears? How do you judge the truth of anything?

2. Explain how it was that educated men would accept the teachings of a young man who was without schooling.

GOSPEL DOCTRINE IN UNION MEETING

Suggestions for Union Work:

It is intended this year that twelve lessons from the Gospel Doctrine Department shall be discussed in the Union Meeting, one for each month, preferably the lessons just before the Sundays in which they are to be given in the class.

This department meeting, of course, will come immediately after the general exercises in the assembly. What should be given?

First, a detailed outline of the lesson. This may be done by the supervisor himself and then discussed by the teachers. Or it may be distributed, section by section, to the members of the class. Or, again, it may be developed in the class, each member suggesting such items as may come to his mind. In this last case, however, as in the first, it will be necessary for supervisor to come thoroughly prepared.

Second, enrichment material may be given by the supervisor, by the teachers, or developed by the class as a whole. What books do the teachers have access to? Where are these—in the home or the public or the church library? What items have a bearing

on the subject of the lesson? If this lesson has been assigned beforehand, the class will, no doubt, be able to make a valuable contribution to the subject.

Third, it may be desirable to discuss methods of presenting the lesson. If so, Dr. Wahlquist's book, *Teaching As the Direction of Activities*, should be the basis of study. Not all lessons should be presented by the same method. Which method best suits this particular lesson? What assignments should be made to pupils? How should the material be arranged so as best to reach the objective? Where may additional material be obtained? How can this lesson be reduced to practice? Are we getting the necessary outcomes from our teaching?

Fourth, certainly in this first month, at least, all the teachers should acquire an enthusiasm for the new course. No course could be more important for us. Emphasize the statement by Daniel H. Wells in the Manual. No religious book ever published is so full of striking and vital ideas as the *Doctrine and Covenants*. Perhaps this phase might be kept up throughout the year.

MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett

Introductory Note to Teachers:

During the year a study will be made of the Articles of Faith. No "Lesson Quarterly" will be written, because the subject is so well treated in the *Articles of Faith* by Elder James E. Talmage. That book will serve as the text for the course. The 1924 edition may be obtained from The Deseret Book Company, 44 E. South Temple, Salt Lake City, for the price of 50c postpaid, in lots of 6 or more at a time. 45c postpaid if cash accompanies the order. In Utah add 2% for sales tax. It is hoped that all members of your class will have access to this book and will carefully read its contents. In addition to the *Articles of Faith* you will find *Sunday Night Talks* by Talmage an excellent reference book.

The lesson outlines are worked out on the basis of teaching units. The "Suggested Material Outline" does not always follow the outline natural to the text, but the departures have been made solely in the interest of more effective teaching. As we offer you enrichment material, do not think that any part of the text material should be omitted in your study. Remember, the text is the source of your basic material.

The "Suggested Method Outline" gives you suggestions on how to teach each lesson. In the "Assignment" we suggest how the lesson may be applied to living.

LESSONS FOR JANUARY,

First Sunday, January 7, 1940

This Sunday may well be devoted to welcoming the new members who have been advanced from Department C, in perfecting the class organization, and in giving a preview of the course of study for the year.

Assignment:

Special assignments should be made to capable members of the class in preparation for an effective discussion the following Sunday (see Lesson I for suggestions). Make every effort to see that these special assignments are well carried out as they may set the pattern for the entire year.

JOSEPH SMITH, THE PROPHET

Lesson 1. For Sunday, January 14, 1940

Text:

Articles of Faith, Talmage, pp. 7-28; *Essentials in Church History*, Smith, pp. 25-40; *Joseph Smith, The Prophet Teacher*, Roberts, pp. 12, 13; *The Restored Church*, Berrett, pp. 9-17, 38-40, 62-66; *Pearl of Great Price*, p. 75; *Life of Joseph Smith*, Geo. Q. Cannon; *Joseph Smith: An American Prophet*, Evans.

Objective:

To lead young men and women to the realization that knowledge and help from God may be obtained by prayer.

Suggested Material Outline:

- I. Parentage and Youth of Joseph Smith.
 - a. Ancestry of Joseph Smith.
 - b. Boyhood of Joseph Smith.
- II. Joseph's Search for the Truth and the Result.
 - a. His account of the first vision.
 1. His open-minded and prayerful attitude.
 2. God responds to such an attitude.
 - b. Courage needed to challenge the sectarian world.
 1. He proved the testimony of Jesus to be true.
 2. He knew that God lived and that man can hold communion with Him.
 3. He knew the sectarian churches were wrong.
 4. With this knowledge he had courage to break with his social environment.
- III. Meaning of the term "prophet." (*Articles of Faith*, page 494; *Joseph Smith the Prophet Teacher*, page 12.) Tested by the meaning of the term, Joseph was found to be a true prophet.
- IV. The Wentworth Historic Letter. The *Articles of Faith*.

Suggested Method Outline:

Assignments:

The members of your class should all be taught to express themselves well while on

their feet. The following topics might be used as special talks during January:

"The Duty of Inquiry" (see, *In Search of Truth*, by Widtsoe, ch. 7); "Revelation, A Shortcut to Knowledge"; "The Need of Religion."

Teacher's Closing Minute:

The teacher might close the classwork with some such statement as this: "I hope that during the week you will feel free to approach your problems in an open-minded and prayerful manner. Give God a chance to help you. Let us repeat the concert recitation, James 1:5-6."

RELIGION AND THEOLOGY

Lesson 2. For Sunday, January 21, 1940

Text:

Articles of Faith, Talmage, pp. 1-7. The book *Religion and the Good Life* by William Clayton Bower (Abingdon Press, New York) might be read with profit.

Objective:

To show that "true Religion"—"the Gospel of Jesus Christ"—is a way of life which is comprehensive, forward looking, secure, and eternal.

Suggested Materials Outline:

I. Religion:

a. What is religion?

1. Is religion a set of organized and critically studied beliefs? No. This is the subject-matter of theology. We find that such organized beliefs often have not been sufficiently comprehensive and as a result the great historic creeds have sprung up. And too often these creeds have moulded and shaped false beliefs. In such a situation we find Joseph Smith thus recording his boyhood experience: "It was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion as to who was right and who was wrong."

2. Is Religion simply an emotional experience? Undoubtedly true religion is charged with matured and well balanced emotions, but surely it is more than these emotions, and certainly it does not consist of the emotional seizures often found among persons of the dogmatic and fanatic type.

3. Religion's way of life. Latter-day Saints "seek truth actively and try to build their lives with and upon correct beliefs. Their beliefs are used in meeting daily

human needs; their ignorance they seek to diminish by seeking after more knowledge, increasing beliefs. . . . In this eternal quest, truth must be cherished and error laid aside." (*Articles of Faith* by John A. Widtsoe, *The Improvement Era*, April, 1935.) One's personal religion, then, consists of (1) a dynamic searching for the elements of truth and value in the *total world of experience*; (2) the proper estimating of the relative value of these elements especially when viewed as a whole and; (3) the building in thought and deed of these elements into one whole life structure. True religion, therefore, is comprehensive, and aids greatly in keeping one balanced.

A detailed study of the atonement and the priesthood are samples from theology. In theology we discuss the principles of the Gospel with little if any reference to human living, but in religion these principles are always judged by the challenge: "How does this principle help improve my way of life?"

b. Two types of so-called religion.

1. The backward-looking type. This type is concerned only with the perpetuation of traditional dogma, ritual, formulas, and beliefs. For example, contrast Amariah the priest with Amos the prophet (Amos 7:10-13), contrast the Pharisees with Jesus the Christ (Matthew 23 for example), and contrast the "professors of creeds" with Joseph Smith, the open-minded and prayerful youth.

2. The forward-looking type. This type is prophetic in nature. In fact, the prophets, both ancient and modern, are our finest exemplars of this true type. Here human, social, and ethical values are placed above dogma, ritual, and creed. For example, according to Jesus, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.)

c. True Religion gives security.

Since religion has its setting in the *totality* of experience, since it is a *reconstruction* arising from the evaluation of all the truths found in every type of experience, since it fixes attention upon ideals and eternal aspects of experience, and above all since this very process brings one into intimate relation with God and His prophets, true religion can and does give a sense of security. Also there is born a sense of responsibility—a responsible relationship with God.

II. Theology.

a. Theology is a study of religious beliefs.

1. Theology takes for its raw material the beliefs which enter into the way of life called religion.

Faith, for example, may be considered from the point of view of both theology and

religion. The treatment in most classes is usually from the view point of theology, because so often we just talk about faith. Seldom do we treat faith from the point of view of religion and point out how the average man may utilize it in the building of a genuine life; and still less often do we lay actual plans to use faith in daily living.

b. *Value of Theology.*

1. Theology has value if it serves religion; that is, if it helps to mould religious beliefs which lead to the abundant life—the true Christian life.

c. *Importance of Theological study.*

Since, as we have shown, our religious beliefs are our most comprehensive and forward-looking beliefs, a study of them is very important.

d. *Comprehensiveness of Theology.*

1. One of the essential characteristics of religion is its comprehensiveness; hence, the need of theology to be comprehensive is imperative. Thus theology, at its best, is a study of the Gospel of Jesus Christ in its entirety.

Suggested Method Outline:

I. a. It is suggested that the teacher lead in a discussion of the question, "What is religion?" Needed pivotal questions are suggested in the material outline. To impress the class with the comprehensiveness of religion, try this question: "Can you tell a story from actual experience, of a church-going man or woman who became more religious by expanding his or her horizon of interest, as for example, a business man becoming more interested in the social welfare of his employees, a farmer becoming interested in the Boy Scout movement, a mother becoming interested in a Parent-Teacher's Association?"

b. "Two types of so-called religion," is a topic which could well be assigned to a member of the class. The report will be effective if the student carefully expands on the idea of contrast suggested in the material outline.

c. After presenting, "True religion gives security," the teacher might ask the following questions:

Explain how security may be present even in the presence of growth and change.

How may science aid in establishing religious security?

II. It is suggested that a well prepared member of the class, present a short lecture on the topic, "Theology", making use of the text and material outline. At the close of this talk the following question could well form

the basis of a discussion: How is it that a good theologian might be a poor religionist?

Assignment:

If special problems have arisen out of the class discussion make special assignments to individuals to report on the problems the following Sunday. The teacher is urged to have students seek the answers to their own problems by directing them to the proper references rather than to dispose of the questions by dogmatic answers. Be sure to make special assignments for the following lesson. See the suggested method outline for the following Sunday. To teach these lessons successfully the teacher must have his materials and methods worked out at least two weeks in advance. A careful observance of this rule will reap rich satisfaction for both teacher and class.

Teacher's Closing Minute:

The teacher in the closing minute should draw attention to the central truth which has characterized the lesson. Such a thought as the following might be used. "Brigham Young once said—in describing the Gospel—"The Gospel of Jesus Christ is the truth. If that is the case, we should find all of the principles of the gospel applicable to life about us, so that the Gospel becomes a way of life, a manner of living which is conducive to progress."

EVIDENCE OF THE EXISTENCE OF GOD

Lesson 3. For Sunday, January 28, 1940

Text:

Articles of Faith, Talmage, pp. 27, 30; *Articles of Faith*, Widtsoe, *Improvement Era*, May, 1935; *A Rational Theology*, Widtsoe, Ch. VI (see also references therein).

Objective:

To increase faith in God by marshalling some of the evidences for Him.

Suggested Material Outline:

I. *Evidence furnished by human reason.*

a. The universe could easily be the handiwork of a supreme Mind. Sir James Jeans says: "The universe begins to look more like a great thought than like a great machine." The days of thinking of the universe as a great impersonal machine seems to be over. Spiritual values are receiving greater consideration than formerly when materialism had its day, when the universe

was considered as a great impersonal machine showing no evidence of a personal God of Love.

b. The universe shows evidence of a Creator. Few thinkers believe that blind chance operating among molecules could give rise to life, mind, art and religion. Many are convinced that such achievements are wrought by a Supreme Designer who is creating, maintaining, and sustaining the world.

c. Personality cannot be explained as the effect of something which is not personal.

d. We all find things of value in life, things we consider worth living for. For the sake of such values we love life; often for them we endure much suffering. Thus our lives are purposeful.

II. Evidence from the experience of the Prophets.

We have much evidence that prophets, through prayer, worship, and spiritual meditation, have had experiences, unlike the experiences of everyday life, from which they have come to know God. Many examples of such experiences are listed in the texts.

III. Evidence from your own personal experience.

"Any man who will seek with desire, prayer, study and practice, who will do as Joseph Smith did, will receive the same certain knowledge of God's existence. The Father and the Son may not appear in person to every seeker, but the message will be as convincing." (*Articles of Faith*, Widtsoe, *The Improvement Era*, May, 1935.)

IV. Evidences from a harmonious whole.

When we put together the evidences furnished by human reason, by the prophets, both ancient and modern, and by our own communion with God, the whole structure forms a consistent, connected, and coherent view of the whole of life's experiences. In this harmony we have our most satisfying and most conclusive evidence of the existence of God.

V. The practical value of a belief in God.

Belief in God gives a greater purpose to life. In turn this stimulates and generates in us courage to meet the difficulties of life squarely, without an attempt to side-step them.

Suggested Method Outline:

I. Questions: The following questions might be asked:

1. Why is the religionist pleased to quote the following from the scientist, Sir James Jeans: "The universe begins to look more

like a great thought than like a great machine?"

2. Are all the jobs of creation now over? In what sense do you think that God is now creating, maintaining, and sustaining the world?

3. What are the evidences that God is a person?

4. What evidences have we that God is our Father?

5. What are some of the evidences of purpose in nature?

II. A member of the class could well prepare a list of prophetic experiences, together with the scriptural references, which gives evidence of the existence of God. Such a list might be placed on a large chart or on the blackboard.

III. With much tact the teacher might be able to obtain from the class an expression of personal religious experiences which give evidence of the existence of God. If this is successfully done the teacher will have the joy of making use of real life situations.

IV. "Evidences from a harmonious whole" might be discussed by the use of some such question as follows: Suppose a person has had a convincing personal religious experience which has led to a firm belief in God, what are the advantages or disadvantages of studying the evidences furnished by human reason?

V. "The practical value of a belief in God" could well be presented by a member of the class in the form of a chart on which is listed the acts which such a belief should stimulate one to do here and now.

Assignment:

On the Sunday preceeding the discussion of this lesson, special students should be assigned to make oral report on the following:

- (a) The evidence for God found in nature.
- (b) The evidences for God found in the New Testament.
- (c) The evidence for God found in the account of Joseph Smith.

See the following lesson for suggested assignments for the following Sunday.

Teacher's Closing Minute:

The following thought might be suggestive, "Faith in God like faith in all things is strong or weak in direct proportion to the evidences an individual may have. If we desire to increase our faith in God we must seek more evidence of Him. This may be had from three channels, observance of life and the laws of the universe, testimony of witnesses and personal experiences. These evidences are available to all mankind."



GOSPEL MESSAGES



COURSE C

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

INTRODUCTION TO GOSPEL MESSAGES COURSE OF STUDY

The work for the year in the Gospel Messages Department will center in "Faith as a Foundation of Living." The material is drawn largely from the late James E. Talmage's *Vitality of Mormonism*, with introductory and supplemental material added.

Two factors contribute toward the vitality of Mormonism. The first is its divine origin; the second its application to human need.

Jesus, identifying Himself with His religion, said:

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:1-6)

The objective in the Gospel Messages Course of Study for 1940 is to follow Mormonism, the restored Gospel of Jesus Christ, as it searches out man and assists him in finding the abundant life. Let the teacher constantly keep in mind that the youth of his class are forever challenging the practical worth of religion. It is your opportunity to help them see that religion, far from interfering with their happiness, is the "true vine" in which courses the sweetest nectar of all.

The year's lessons, as presented in the Quarterlies, are drawn largely from Talmage's *Vitality of Mormonism*, and supplemented with additional material. They aim to cover the fundamental beliefs of Mormonism and show their application to life.

LESSONS FOR JANUARY, 1940

CONCERT RECITATION FOR JANUARY, 1940

(James, Chapter 2, Verse 18)

"Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

INFLUENCE OF BELIEF ON THE COURSE OF LIFE

Lesson 1. For Sunday, January 7, 1940

Text:

Sunday School Lessons (Quarterly), No. 1.

References:

Talmage, *Articles of Faith*, page 4 Widsøe, *Discourses of Brigham Young*, pages 12-14; Harris and Butts, *Fruits of Mormonism*, Chapter 1; Martin, *Seven Great Bibles*, Introduction.

The course to be followed throughout the year aims to emphasize the vitality of Latter-day Saint teachings in their effects upon the Mormon way of living. It is the Latter-day Saint religion in action with which we shall be primarily concerned rather than a rehearsal of what the religious philosophy is.

In the first lesson on "Influence of Belief on the Course of Life," the objective will be to make clear that there is a real connection between the way a man looks at the world and the way he lives.

Use of concrete illustrations will be the most effective means the teacher can employ in attaining the objective. "Why do you continue in school when you could quit and earn a fair salary?" might serve as an introduction to the discussion.

Finally, how have the teachings of Mormonism affected the course of the student's own life? The lesson objective will have been attained when the student recognizes that what he believes is important, for the course of life tends to follow belief.

EARLY CHRISTIAN BACKGROUND OF MORMONISM

Lesson 2. For Sunday, January 14, 1940

Text:

Sunday School Lessons (Quarterly), No. 2.

Objective:

To show that Mormonism is indeed the Church of Jesus Christ reestablished after centuries of departure from the original Christian Church.

References:

Talmage, *The Great Apostasy*; Talmage, *Jesus the Christ*, Chaps. 40 and 41; Roberts, *New Witness for God*, Vol. I; Roberts, *Outlines of Ecclesiastical History*, Part II;

The following questions, based upon lesson 2 in Quarterly, may be used as a basis for discussion:

1. Did the Christian Church retain its simple views as it grew into a powerful theocratic empire?

2.* In what particulars did the Church assume the very evils which Jesus condemned during His ministry?

3.* How did the Protestant Revolution contribute toward restoring the religion of Jesus? Name some protestant reformers.

4. In what respects did the Protestant movement fail in the restoration program?

5.* Give three fundamental contributions of Joseph Smith toward the restoring of the original teachings of Jesus Christ.

6. Come back to the original problem of this lesson: Mormonism came in response to a need for restoration of the original Church of Jesus Christ.

Some of these questions may be assigned in advance to interested students. Note those starred.

Read: "Joseph Smith's Own Story" in missionary pamphlet, or in Vol. I, pages 3-5 of *History of the Church* for a simple straightforward account of his inner conflict over the religious issues of his day.

Read also James 1:5, 6.

These two readings may serve as special assignments. Strive constantly for student participation.

MORMONISM, DISTINCTIVE RELIGION

Lesson 3. For Sunday, January 21, 1940

Objective:

To show that the Church of Jesus Christ

*For special assignment, as well, in advance of the class discussion. If a few students are especially prepared on certain portions of the lesson, interested discussions are assured. Strive for student participation.

of Latter-day Saints, while accepting the Protestant claim to Catholic apostacy, is unique in its claim to restoration of the original.

References:

Talmage's, *Articles of Faith*, pages 206, 207; Talmage, *Jesus the Christ*, Chapter 41; Roberts, *Outlines of Ecclesiastical History*, Part IV.

1. Discuss the phrase, "What's in a name?" when applied to religious institutions. What are some well known names? What do they signify?

2. What significance attaches to the name "Church of Jesus Christ of Latter-day Saints?"*

3. Discuss the following: "Therefore whatsoever ye shall do ye shall do it in my name; therefore ye shall call the Church in my name, that He will bless the Church for my sake. And how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church if it so be that they are built upon my gospel." (Read the entire twenty-seventh chapter of Third Nephi.)*

4. What is meant by the principle of authority? How does it apply in temporal affairs? Why is it a serious thing to "impersonate an officer?" Why cannot men, even though far more educated and experienced than a government customs agent, perform the same acts as the agent?*

5. Give scriptural evidence that the same principle applied in the primitive church. Mark 2:14; Matthew 28:18-19; John 20:21; Acts 19:2-5.*

6. The Protestant world charges that the original church of Christ became apostate. If this charge is true, how does it affect their own claim to authority?*

7. Distinguish between the Mormon claim to authority and that of the rest of the Christian world.

8. Discuss: "Church history vibrates between the two extremes of authority and freedom. (Catholicism and Protestantism), which has never yet been satisfactorily reconciled"—Schaff, "History of the Apostolic Church," p. 287. Published in 1853.

9. Assuming the Mormon claim to authority as soundly based, what importance attaches to it? How does it affect you personally?*

HISTORY AND DEVELOPMENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Lesson 4. For Sunday, January 28, 1940.

Text:

Sunday School Lessons (Quarterly),
No. 4.

Objective:

To develop an appreciation for the vital importance of the first steps in the formation of the Church of Jesus Christ of Latter-day Saints.

References:

Roberts, *A Comprehensive History of the Church*, Vol. I, Chapters 5, 6, 15, 16; Smith, *Essentials in Church History*, Chapters 7, 12; Roberts, *Outlines of Ecclesiastical History*, Part IV, Secs. 1, 2; Talmage, *Vitality of Mormonism* (See lesson in Quarterly).

The following questions are intended as suggestive materials for discussion and will serve as a lesson outline.

1. Why should members know the history of their own Church?
2. What is the meaning of the expression, "Revelation grows out of Life?" Do you agree with it?
3. Memorize the ten dates, given in the text as "sign posts," by association with consecutive order of events.
4. Draw a circle around each date and ask yourself with reference to each: what,

who, where, why? (Thus. Date 1820—what? The first vision; who? Joseph, God the Father, Jesus Christ, Satan; where? The sacred Grove in Palmyra, New York; why? The reasons why Joseph went to pray and the reasons for the answer received.)

5. What three challenges did Joseph Smith issue to the Christian world when he announced his first vision?*

6. In the diary of a young man who recently stood in the Sacred Grove are these words, "If the story of Joseph Smith is true, then I am standing on the most sacred spot in the world save only where Jesus trod."

Why?

7. Why did restoration of the Priesthood precede the organization of the Church?

8. Read Section 13 in *Doctrine and Covenants*. Explain the vital importance of the occasion when those words were spoken. Of what significance was the event to members of this class?*

9. Attempt to visualize the scene in the Whitmer home on April 6, 1830. Who were these young men?

10. Account for the fierce opposition which arose against Joseph Smith.*

11. Discuss the wisdom of Gamaliel's warning to the Jewish Sanhedrin when he said, "Ye men of Israel take heed to yourselves what ye intend to do as touching these men (apostles) . . . for if this counsel or this work be of men it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:38)

THE FIRST CALL

(Continued from page 467)

ally. After the friendly chat with the mother, the children in the home of kindergarten age should be greeted and perhaps presented with an attractive "cut-out" which is sometimes used for lesson enrichment. Invite them to help in the making of others.

2. An attractive card or note of invitation mailed by the teacher to the prospective class member gives him a pleasant surprise.

3. Give a class party some afternoon to which all children in the ward of kindergarten age are invited. Those present who are not actively enrolled in the class may have pinned upon them to take home for mother to see a special invitation to attend Sunday School.

4. If the class is not too large, the entire group may go to the home of an unenrolled child and sing and recite gems for him, inciting him to join them.

5. Interest the class members in bringing in new ones. Urge all to watch for an opportunity to bring a little guest who is old enough to have his name on the roll. Assign one or two regularly attending members to call for the child living near who you know should be in the class. Be sure to check on the effort these enlisters make and remind them to try again the next Sunday.

If one of the above plans for enlisting new members or delinquent ones does not work, choose another method and "call" again. New and varied appeals must be made again and again.

"To take a child in gentle hands

And lead him into mystic lands

Where veils no longer shroud the past

And each new hope o'er glows the last—

'Tis this to teach."—A. T. Harman.

OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

INTRODUCTION

General Objectives:

1. To present the stories and lessons from the *Old Testament* in an interesting and stimulating way.
2. To find in the *Old Testament* some of the material which will illustrate, illuminate, explain, or otherwise contribute to the solution of some of our important modern problems in religious and spiritual development.
3. To develop an interest in and an appreciation and understanding of the *Old Testament* as a great and useful book.
4. To stimulate a determination in each individual to develop himself to the full capacity of his God-like possibilities.

The Course of Study:

The *Old Testament* is a great book of life. Human nature and its resulting problems remain much the same through the countless ages. From the *Old Testament* we can gain immeasurable help and suggestion in understanding and solving our problems of life. The lessons to be considered in this class for the year 1940 are studies of life situations with examples and illustrations from that wonderful "handbook of human nature"—the *Old Testament*.

The lessons for the year might be conveniently grouped under four headings:

1. Introduction to the *Old Testament* With Its Background of Geography and Custom. (Lessons one to six).
2. Love, Courtship and Marriage in Ancient Israel. (Lessons seven to ten).
3. Leadership in Ancient Israel. (Lessons twelve to thirty-four).
4. The Ten Commandments and their Meaning. (Lessons thirty-five to forty-five).

The Old Testament Sunday School Manual:

It is essential that every pupil has the *Manual*! Part of the plan for the year's lessons is to have pupils read the textual material during the class period. The work exercises and suggestions are all adapted to individual performances and are based upon the assumption that every pupil has the material as given in the *Quarterly*.

Conduct a class project and secure a sufficient number of the *Manual* so that every person in the class may use one. Obtain

several extras so that anyone who visits the class may use one also. All copies of the *Manual* should remain in the hands of the teacher, except when used in class, throughout the whole quarter. They are to be brought each Sunday and distributed for use in the class and then gathered up at the end of the class period. This procedure will insure more equal preparation and participation for all, eliminate the possibility of losing the *Manual* or of leaving it home, and will in the great majority of cases greatly improve the morale of the class.

Each pupil has his own *Manual* with his name on it and uses it each class period, but does not take it home until the end of the quarter's work. If he has missed any work it may be completed then.

The Instructor:

The teacher must have *The Instructor*! In it will be found the *objective* to be sought with each lesson and also numerous suggestions and problems. For nearly every lesson there will be found a considerable amount of additional material to explain, illustrate and enrich the lessons of the *Manual*. No teacher can afford to do without *The Instructor*.

Methodology:

In general, the following is the procedure which experience has shown results in effective and efficient Sunday School teaching:

1. The teacher prepares the lesson.
 - a. He reads the material of the *Manual* and *Instructor* for a lesson at least two weeks before the lesson is to be presented, and determines what advance assignments, projects and preparations need be made so that they may be presented in the class preceding the lesson presentation.
 - b. He more carefully studies both the *Manual* and *Instructor* during the week before the lesson is to be presented. He makes needed changes, determines procedures, jots down notes, formulates guide questions or outlines to be placed on the board to help students read and look for the important items of the lesson, recalls incidents illustrating the lesson, makes applications to modern

problems, gets help if necessary, and formulates the problems for discussion and review. And with it all the teacher should pray for divine guidance.

2. The class.

- a. The interest of the class should be stimulated by a carefully planned introduction to the lesson. A story, some challenges, a song, a report, reference to the questions or outline (now on the board), etc., may be some of the devices used.
- b. The copies of the Manual are then distributed and the class engages in a period of intensive supervised study. Pencils are often needed—see that pupils are provided with them. Assist those who need help. Provide those who finish first with some additional activity until the others finish; it may be pictures, short reports, reading scriptural references, studying some more questions, or numerous other activities. (The teacher who is wise enough to make adequate provision for things to do for those who finish the study first, eliminates most problems of Sunday School discipline.)
- c. After the study should follow a period of discussion of the lesson and its problems and the lesson applications and other learning activities.
- d. Copies of the Manual are gathered.

References:

The most useful books to supplement the material given in the Manual are:

1. The Old Testament. This is first and most important.

2. Dalby, E. C., *Land and Leaders of Israel*. A text book about Old Testament characters and history. Formerly used as a Senior Seminary text; so it should be easily available.

3. Washburn, J. A., *The Story of the Old Testament*. A text book based on *Old Testament* characters and history. Also a Seminary text.

4. Mackie, G. M., *Bible Manners and Customs*, Fleming H. Revell Co., publishers, New York. Excellent on Bible customs.

Other references will be listed in the *August Instructor* for use with the study of the Ten Commandments.

Stories about leadership are very numerous in every public library.

A Suggestion:

Whenever a new character is studied it

should be fitted into its proper place in the chronological history of the Bible. Whenever a new place is mentioned it should be located on the map. For this reason Lessons two and three (Chronology and Old Testament World) will be recalled and referred back to very frequently.

"A builder builded a temple;
He wrought it with grace and skill;
Pillars and groins and arches,
All fashioned to work his will.
Men said as they saw its beauty,
'It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye!'"

"A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man."

"Gone is the builder's temple,
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul."

How to Pronounce the Most Difficult Names Found in the Lessons:

Abigail	ăb'î-găl
Abimelech	ă-bîm'e-lĕk
Absalom	ăb'să-lôm
Ahasuerus	ă-hăs-û-ê'rûs
Artaxerxes	ăr-tăx-êrx'ês
Aseneth	ăs'e-năth
Bethuel	bĕth-û'ĕl
Deborah	dĕb'o-ră
Eliezer	ê-lî-ê-zĕr
Gehazi	gĕ-hă'zî
Goliath	gô-lî'ath
Hushai	hû'shăi
Jephthah	jĕf'thah
Jeremiah	jĕr-e-mî'ah
Jeroboam	jĕr-ô-bô'am
Mephibosheth	mĕ-fîb'o-shĕth
Mordecai	môr'de-kî
Naaman	nă'a-man
Nehemiah	nĕ-he-mî'ah
Rehoboam	rĕ ho-bô'am
Shimei	shîm'e-î
Zipporah	zîp-po'rah

PROMOTIONS AND PREVIEW

Sunday, January 7, 1940

Use this period for promotions, for receiving new pupils and for previewing the course of study for the year.

As part of the preview, the following problems may be profitably discussed:

1. If it is part of our responsibility to live effectively and happily during our lives, why study from a book as old as the Bible?
2. What is the real meaning of "being modern"? Can a study of the Old Testament assist us in being modern?
3. What are the most serious problems which young people face today? From what you have heard and know of the Bible can it assist in the solution of these problems?
4. Have the class enumerate every character which they know as being from the Bible story. List on the blackboard. How many are from the old Testament; New Testament? How much is known about each Old Testament character listed?

THE BIBLE (THE BOOK OF LIFE)

Lesson 1. For January 14, 1940

Text:

Old Testament Sunday School Quarterly, Lesson 1.

Objective:

To gain a better understanding of what the Bible is and what it contains that makes it such a popular book in the world; this knowledge should "whet" our desire for further study, and help us appreciate the Book of Books.

Problems for discussion and assigned reports:

1. How did the Bible get its name?
2. What is the Bible about?
3. Who wrote the Bible?
4. How many books are there in the Bible?
5. How is the Bible an inspired book?
6. What is the scientific evidence for the truth of the Bible?
7. How and why is the Bible better than other books?
8. How has the Bible influenced the lives of great and successful people?
9. Do all churches use the Bible?
10. Why did Joseph Smith say, "We believe the Bible to be the word of God as far as it is translated correctly"?
11. Why do we use the King James translation of the Bible most extensively?
12. How can the Bible best be studied?
13. How many books are there in the Bible?

14. Is the Bible the same now as it has always been?

15. Is interest in the Bible declining?

16. What is meant by "modern translations of the Bible"?

17. How has the Bible been preserved through the ages?

18. What are some of the interesting episodes of English Bible history?

19. How can a modern person best use the Bible?

20. What is meant by Bible criticism?

21. How many years does the Bible story cover?

22. What were Bibles like before the invention of the printing press?

To be able to discuss these problems before the class may necessitate considerable study for teachers as well as assigned reports for pupils. But all the study will be paid for by an increased appreciation of the Bible and greater class interest.

An Item of Interest:

In the magazine *Your Faith* for March, 1939, is an article by Cecil B. De Mille entitled "I Read the Bible to My Family". Mr. De Mille is a great motion picture producer and he has given screenroom several Bible pictures as "King of Kings," "Sign of the Cross," and "The Ten Commandments." He says that what this generation needs to bring out the best in them is faith and great expectations for themselves, and such can be obtained from reading the Bible. Hearing the scriptures read greatly influenced his life for good and he and his wife read the Bible to their four children; and the children like it!

CHRONOLOGY (A BIRD'S-EYE VIEW OF THE OLD TESTAMENT)

Lesson 2. For January 21, 1940

Text:

Old Testament Sunday School Manual, Lesson 2.

Objective:

To learn the story of Old Testament history as a related and unified account; that we might be helped to appreciate the fact that God guided and trained the Israelites for a definite purpose, and also help us to see Bible events and characters in proper settings and relationships.

Some Suggestions:

1. If a large Bible chart showing the history of the Israelites can be located and studied in class it would be worthwhile.
2. Some teachers have considered it worth the time it takes to make a chart of Bible

History and use it for class demonstration.

3. Sunday School classes which have Seminary students in them should get much help from the Seminary if thoughtful assignments are made beforehand.

4. It would not be amiss for the teacher or pupils, if given assignments, to illustrate the conditions of each of the chronological periods by an incident or story from the period; for example:

Period 1. The Story of Noah.

Period 2. The story of Abraham.

Period 3. Incidents from the Wandering.

Period 4. The Story of Samson.

Period 5. The Story of Solomon.

Period 6. The Story of Elijah.

Period 7. The Story of Josiah.

Period 8. The Story of the rebuilding of the Temple.

5. This lesson is intended to be only a brief overview of Israel's history. Don't try to make it too technical. Emphasize two points:

1. That this history is a natural, logical, unfolding succession of events like any other history.
2. That all through this history the people are being trained by the Lord to perform a particular work, yet individually they seem to have their free agency in everything they do.

Problems for Discussion:

1. Which of the eight periods listed seems to be the most interesting?
2. Why isn't the Old Testament as we have it, arranged in chronological order?
3. Discuss the reasons for uncertainty of dates during the earlier periods of the Old Testament history.
4. Justify the Lord in permitting His chosen people to endure such trials and hardships.
5. Discuss the results when peoples of different standards mix with each other as when the Israelites moved into Canaan.
6. What do we know about the "lost ten tribes of Israel"?
7. Can you account for many of the characteristics of the Jews today after seeing a bird's-eye view of their history? (The Jews are the survivors of only one of the 12 tribes of Israel).

THE OLD TESTAMENT WORLD

Lesson 3. For January 28, 1940

Text:

Old Testament Sunday School Manual,
Lesson 3.

Objective:

To become better acquainted with the part of the earth's surface where the events of the Bible took place; that we might better appreciate those important events.

Explanations and Suggestions:

1. Four maps are found in the Manual to be used primarily in this lesson and as may be necessary for reference in future lessons:

A. The Old Testament World superimposed on a map of the United States. This map gives a rather clear idea regarding the area of the Bible lands.

B. The Old Testament World. This map shows only the most important of the geographic features of the Bible lands. All features are described in the textual material of the Manual. Each pupil should be supplied with a pencil and from his reading be able to label all the parts of the map. Be sure that every sea, lake, river, mountain is labeled. As far as possible designate the different countries. Specify the Arabian Desert also.

C. Palestine superimposed on a map of Utah. This map gives a general impression of the size and extent of Palestine, the heart of the Bible and the "Promised Land."

D. Palestine. This comparatively large scale map of Palestine is really only an enlargement of a small bit of map number 2. Be sure to notice which part. On this larger map is clearly shown the most important features of the "Promised Land". It is in this small area that most of the Bible events take place. From the reading, the students should be able to clearly label the features of the map.

2. The teacher should know the maps perfectly before the class period, and should be prepared to give any assistance where necessary. He should also have a relatively large map of the Bible lands on hand which can be used to illustrate during the correction of individual maps and during discussion.

3. If the teacher will associate certain events with places as the discussion proceeds the class period can be made very interesting. This may require some careful study.

4. The natural physical divisions of Palestine should be noted in the discussion. The divisions are:

1. Sea Plain
2. Shefalah or foot hills
3. Central Highlands
4. Jordan Valley
5. Eastern Highlands
6. Plain of Esdraelon

BOOK OF MORMON



Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe and Wallace F. Bennett

THE BOOK OF MORMON

“* * * We also believe the Book of Mormon to be the word of God.”—8th Article of Faith.

Note to Teachers:

A belief in the *Book of Mormon* and its teachings is fundamental in our Church. It is vital that members of the church become familiar with the wonderful messages found in its pages. Only by knowing what the book contains can we obtain a testimony of its truth and divinity.

The object of the course in this department during the year 1940 will be to acquaint the pupils of our department with the historical and biographical aspects of the *Book of Mormon*, and induce them to read the book for themselves.

The text for your class will be in one complete manual containing the work for the entire year. The contents are in the exact words of the *Book of Mormon*, but only enough is quoted to adequately cover the lessons.

Teachers will find in the manual much more material in many of the lessons than can be discussed in the time allotted to us. This is done purposely, to get pupils to read the *Book of Mormon* story. The teacher can judge which aspects of such lessons shall be emphasized.

Teachers will find much help in a new book issued in August, 1939, entitled, *A Voice From the Dust*. This book has been arranged by Sister Genet Bingham Dee, to make the reading of the *Book of Mormon* easier for young readers. We recommend that each teacher, or each Sunday School, have a copy.

LESSONS FOR JANUARY, 1940

First Sunday, January 7, 1940

No lesson is provided for this first Sunday in the new year. Teachers will be busy with promotions, changes and class organization.

Each teacher should have devoted some time to a contemplation of the new work for the year ahead, and in such time as is available, preview the year's work, fill the class

members with a desire to go forward with an enthusiastic desire to learn the *Book of Mormon* Story.

Make assignments for the next Sunday.

CONCERT RECITATION FOR JANUARY

(Moroni 10:4)

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.”

SUGGESTIONS FOR TWO-AND-ONE-HALF-MINUTE TALKS

1. The first talk could well be on Joseph Smith's first vision. The pupil can find ample material in the first lesson. With a little help by teacher or parent any member of the class should be able to prepare a talk on this subject, with which they are already more or less familiar.

2. This talk should cover the episode of Joseph Smith receiving the plates of the *Book of Mormon* from the Angel Moroni.

Lesson 1. For January 14, 1940

Introduction:

Objective:

They who would know the teachings of the Gospel must study them.

- I. Effect of Jesus' birth upon the world.
- II. Effect of Paul's conversion upon the world.
- III. Effect of Columbus' discovery of America.
- IV. Joseph Smith uncertain which Church to join.
 - a. Prays in the Grove.
 - b. Receives the visit from Father and Son.
 - c. Hears their message.
- V. Moroni appears to Joseph Smith.
 - a. After proper preparation, Joseph receives the plates.
 - b. Plates at last translated.

Exhibit of the Book of Mormon:

This is the record received from Moroni and translated by Joseph Smith through the power of God.

If time permits, have members of class read the tenth chapter of Moroni.

References and Supplementary Helps:

Pearl of Great Price, pp. 46-54; *History of the Church*, Vol. I, chap. 1-2-3; *Our Church and People*, Evans, chap. II.

The following will be very helpful during the entire year's course and should be in every Sunday School Library.

Reynolds, *Book of Mormon Chart*; Reynolds, *Story of the Book of Mormon*; Sjodahl, *An Introduction to the Study of the Book of Mormon*; Genet B. Dee, *A Voice from the Dust*; Washburn, *An Approach to the Study of the Book of Mormon Geography*.

Lesson 2. For January 21, 1940**Objective:**

The Lord will help His children who sincerely and faithfully seek His aid.

- I. The Lord threatens to confound the language of His People and to scatter them.
- II. Brother of Jared beseeches Lord to spare Jared and his friends.
- III. Jared and his followers commanded to flee into wilderness.
- IV. Commanded to build barges.
 - a. How built.
 - b. How ventilated.
 - c. How lighted.
- V. They reach the Promised Land.
 - a. People desire a king.
 - b. Orihah chosen.
 - c. Was a righteous king.

d. Strife, punishment of revolters.

- VI. Omar becomes king.
Conspiracies and secret combinations.

Lesson 3. For January 28, 1940**Objective:**

Righteous living begets peace and happiness.

- I. Omer loses and regains crown.
People prosper.
- II. Sundry Kings follow Omer.
 - a. Some good, some bad.
 - b. Famine and pestilence follow dis-sentation.
 - c. People become righteous and prosper under King Lib.
- III. King Com reigns.
 - a. Many forsake the Lord.
 - b. Prophets predict their destruction unless they repent.
- IV. Prophet Ether attempts to guide people aright.
 - a. King Coriantumr learned in acts of war.
 - b. Conspirators attempt his overthrow.
 - c. Many killed in battle.

How to Pronounce the Book of Mormon**Names:**

In the back of your *Book of Mormon*, pp. 531-534 you will find a pronouncing vocabulary. You will find the same list in the last part of Reynold's *Dictionary of the Book of Mormon*.

Take time to teach your pupils the proper pronunciation of these important names.

You will find help in, *A Voice From the Dust*, pp. 3-53 on the two lessons above.

THE MASTER WEAVER

Life looking pretty dreary?

Then cheer up—because you see

In all the choicest patterns

The dark threads have to be.

They make the gray ones brighter,

The rose and gold more clear;

It's just our own perspective

That makes the thing look queer.

So when trouble brings the gray threads

To your life's scheme and mine

Let's just trust the Master Weaver

For he's planned the whole design.

—Anon.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

CONCERT RECITATION FOR JANUARY

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The Dawning of a brighter day
Majestic rises on the world.

The Clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

PREVIEW

For January 7, 1940

The program of the Church History Department is prepared with one objective in mind: To lead the child to explore and to understand the Church, its history and its purposes in relation to himself. All of our work should be aimed at the fulfillment of this objective.

Our course of study for the year will include that period of Church History extending from the boyhood of Joseph Smith, through the Restoration, to the entrance of the Pioneers into the Salt Lake Valley. To provide proper background and to give emphasis to the fact that this is the Church of Jesus Christ restored to the earth, the first two lessons will deal with the Primitive Church and the Apostasy and Reformation.

For those students who were in the Church History Department last year, the fact that we now return to study the beginnings of the Church may be difficult to understand. This is an unfortunate situation, but one that cannot be avoided. An effort should be made to point out to these students that during the past year we have learned something of the more modern accomplishments of the Church and something of its fundamental doctrines. We are now going back to learn something of the background that made these accomplishments possible and the conditions under which these fundamental doctrines were first introduced to the Church.

For those students who are in the class for the first time there will be no problem, since they will follow the development of the Church in its regular chronological order through the two years' course.

Suggestions for supervised study and les-

son enrichment will be given in the *Instructor*. Every encouragement should be given the students to participate in the class. It is hoped that every student will have a copy of the lessons for himself. This is necessary if supervised study is to be carried out in the most effective manner.

The lessons for the year are to be published in manual form, including the entire course, rather than in quarterly form as has been the case heretofore. For this reason an early effort should be made to see that each student will be supplied.

A map will be included with cutouts to indicate the progress of the Church. Outline drawings pertinent to the lessons will also be included. Where there is time the coloring of these drawings will provide helpful and interesting activity. When the map is completed and all the drawings colored each student should have a valuable and attractively illustrated manual of Church History.

It is proposed that 10 or 15 minutes of the class period each Fast Sunday be devoted to some simple dramatization of some phase of the Word of Wisdom. These dramatizations will be printed in the *Instructor*. The material used is drawn from the two booklets issued by the General Campaign Committee—*Nicotine on the Air*, and *Alcohol Talks to Youth*, which may be secured from your bishop.

NICOTINE ON THE AIR

BY WAY OF INTRODUCTION

Boys and Girls:

This is a frank broadcast in which I, Nicotine, expect to tell the truth as I know it. Usually I let my friends do the talking, but on this occasion I am to tell folks, those who use me and those who do not, who I am and how I work.

In reality I need not introduce myself to an American audience. For years your Webster Dictionary has described me as "A poisonous alkaloid, the active principle of tobacco."

The early Indians, it is said, knew how to get me out of tobacco in order to poison their arrows. Indeed, I am such a powerful poison that even when only a drop of me is mixed with two thousand parts of water, I am still

strong enough to be used as a spray to kill insects on vegetation. Later I shall tell you how I poison human beings.

Many of my older friends in this great unseen audience may think it strange when they hear me confess my wrongdoing and my power over people. Yet these older friends know from experience just how powerful I am. Indeed I have enslaved some parents so completely that they do not have the courage to tell their own children just what a handicap I am to young people. Wise parents, however, even if they do use me, usually urge their children to avoid me at least until they are grown up.

But I know that my sponsors are not content to wait until children grow up. I know from reading and hearing their advertising that for the sake of dollars they are willing to fasten me, Nicotine, upon the backs of your children no matter how young they are.

The "lid is off" for this broadcast and I am stepping out of character to tell the truth. Yet I warn you that, except for this particular occasion, I will continue to work vigorously against the welfare of your young people. And I'll get satisfaction out of telling you how we shall do this, about how some of my commercial friends broadcast—for pay. Listen carefully.

THE CHURCH OF JESUS CHRIST

Lesson 1. For Sunday, January 14, 1940

Objective:

To give an understanding of the Primitive Church as background to a study of the Restoration.

References:

The New Testament, and particularly the Acts of the Apostles; Talmage, *Jesus the Christ*; Roberts, *Outlines of Ecclesiastical History*, Part I.

Supervised Study:

"The beginning of the Church of Jesus Christ." This topic on the board while the class is reading, and for later discussion, will help to focus their attention to the objective.

Activity:

Show how the Savior set up His Church when He was upon the earth—the ordination of the Twelve, and later the seventy and other officers. Let members of the class come prepared to tell stories of some of the early leaders, and their willingness to endure prison and death if need be in preaching the gospel. Stories of Peter in prison, of the martyrdom of Stephen, and the conversion of Saul can be made extremely interesting.

If possible, secure a large map showing the travels of Paul, to show the spread of the gospel in that day. Show that the same gifts have always been enjoyed in the Church of Christ—prophecy, the healing of the sick, revelations, etc. Point out that the same fundamental organization and offices have always been with the true Church of Christ—apostles, prophets, patriarchs (evangelists), the Seventy, Elders, Priests, etc. Make plain in the minds of the students that the Savior Himself established His Church while He was upon the earth, and that as long as the Apostles were alive, it flourished and became a mighty force for good.

THROUGH THE CENTURIES

Lesson 2. For Sunday, January 21, 1940

Objective:

To give an understanding of the Apostasy and Reformation as a prelude to the study of the Restoration.

References:

Talmage, *The Apostasy*; Roberts, *Outline of Ecclesiastical History*, Parts II and III. Any good encyclopedia, see "The Reformation."

Suggestions:

Supervised Study:

"The Apostasy." "The Reformation". These topics on the board will prove helpful. It may be well to discuss the meaning of these words.

Activity:

Let a select group sing, "God Moves in a Mysterious Way." Briefly point out the meaning of this song, and relate it to the lesson. With illustrations taken from the lesson manual show how Satan tried to thwart the work of God through the corruption of the Church. Then show how the Lord, working through courageous men, gradually opened the way for the restoration again to earth of His Church. Many interesting stories of Luther, Huss, Zwingli and other European reformers, and Roger Williams in America can be found in libraries and reference works. Show how the gospel could never have been restored until a spirit of tolerance and religious liberty had been established.

Application:

Let each student, now having a knowledge of the tremendous sacrifice necessary before the gospel could be restored, resolve to show greater appreciation for the Church and his membership in it.

THE BOY WHO BECAME PROPHET

Lesson 3. For Sunday, January 28, 1940

Objective:

To show that our Father in Heaven carefully tests and trains and directs those whom He chooses to become His prophets.

References:

All of our standard Church histories contain material dealing with the period covered in this lesson. In addition, Lucy Smith's *Joseph Smith the Prophet*, pp. 59-72 will be found to contain helpful material.

Suggestions:

Supervised Study:

"In what way during his boyhood was Joseph Smith prepared for the work he was to do later?" This question may be placed on the board at the commencement of the class to help crystallize in the students' minds the objective of the lesson.

Activity:

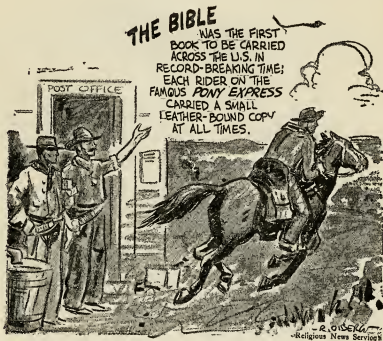
Let members of the class recount the incidents given in the lesson. Emphasize those

features of Joseph's early life which prepared him for his future—the atmosphere of faith in the Bible and faith in God which existed in his home, his courage in suffering, etc. Show how the family misfortunes, causing them to leave Vermont and go to New York, proved a later blessing.

Let someone give the story of the boy Samuel, who in his youth heard the Lord and prepared for the great work of his later life. From the lessons of last year, let members of the class recount incidents from the lives of the Presidents of the Church, incidents which helped prepare them for their later work. Wilford Woodruff's preservation through many accidents reminds one of Joseph's preservation through the terrible infection and operation he suffered in his boyhood.

Application:

For each of us there is a future work. We should take advantage of every righteous opportunity, at home, in the Church and at school, for tomorrow's achievement will depend on today's actions.





PRIMARY



NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

First Sunday, January 7, 1940

Attention, Teachers:

We feel that teachers and pupils will welcome the news, that the four Quarterlies will be combined this year into booklet form. Teachers of this department, no doubt, will be especially pleased over this, as it should simplify the activities of book making greatly. The project of making booklets has been recommended for several years but has met with only about 25% success. It is felt that with one book to concentrate on rather than four this can be a very successful project. There is no reason why pupils of this department cannot take home a beautifully illustrated Bible story book at the end of the year. That is, of course, if children are encouraged to subscribe for this booklet. It has never been compulsory for children of this age to take the Quarterly, but it has been strongly advised, and as we see results of keener interest and more pupil participation in our classes by those who do take it, we highly recommend that all of our children subscribe. Most wards by this time have found ways of making it possible for their children to own their lesson material.

Many teachers have given liberally of their time, and, no doubt, means, in planning attractive covers for these books. We wish it were possible to show to all teachers some of the books that have been made in many classes. They seldom consist of just the lesson material, but have been enriched by pictures, memory gems, different activity exercises, and in many cases the children's own drawings which have been done to reinforce each story.

It is hoped that our teachers are converted to the use of this book in the classwork and will take every opportunity during the next two months to prepare the children for subscribing. The nine-year-old groups especially enjoy the use of the printed story with the accompanying pictures.

The course of study for 1940 is a continuation of New Testament stories. We again remind you of the objectives of this course namely: That Jesus is the Son of God; that He came to earth to teach by example and precept those principles, obedience to which

is necessary to salvation; that He established His church and set in it officers and authorities to administer the ordinances of the Gospel; that He gave His life as an atonement for the sin that brought death into the world.

In these stories we teach the principles of Faith, Repentance, Baptism, the Holy Ghost, The Sacrament, Reverence, Consecration to the Ideal, Beatitudes, Good Will, Purity to little children at a time when their minds are receptive.

January 7, 1940

Promotions:

This Sunday calls for thorough planning on the part of every teacher. So much depends on the child's first impression of a class. Be prepared for the new children that come to you. Welcome them into your fold as you would an expected guest. Although the Primary and Kindergarten have most of their program in common, there are several things that will be very new to the promoted child.

A little girl once "skipped" a grade in the public schools. In the new grade they had geography in their curriculum. The little girl had never heard of it before, and after being in the new room for less than an hour the teacher handed her a pointer and told her to locate a certain place on the map. No words could tell the feeling of the child as she stared blindly at this foreign object. All of her life she went through school with a hatred for the subject.

This is a confusing day at best, but with careful planning a teacher can determine greatly the future behavior and attitudes of her new pupils.

A WOMAN'S FAITH

Story I. For January 14, 1940

Text:

Mark 5:25-34; Luke 8:43-49.

References:

Bible and Church History Stories, p. 74;
Talmage, Jesus the Christ.

Objective:

One's own faith is a great power in bringing about blessings.

Outline of Lesson:

- I. Jesus on His way to bless the sick.
- II. The woman.
 - a. Sick for twelve years.
 - b. Failure to get well.
- III. Her faith.
 - a. What she believed.
 - b. What she did.
- IV. The healing.
 - a. Cured instantly.
 - b. Jesus' question.
 - c. Jesus' recognition of her faith.

Lesson Enrichment:**Songs:**

"Opening Prayer", p. 97, *Songs for Little People*; Danielson and Conant, "I Do Believe."

Picture:

Leaflet No. 1.

Memory Gem:

"Jesus said to her, 'Daughter, thy faith hath made thee whole; go in peace.'"

Point of Contact:

There was a little girl who one day took very ill. Her mother was very greatly upset because she could not locate the doctor. The little girl in a weakened voice called her mother to her and said, "Mother, send for the Bishop."

What do we call what this little girl had? Let me tell you of the kind of faith her mother should have had.

Application:

Do you know of anyone who has been healed through faith? Tell us of it. Do you think it is possible for people to have as much faith now as this woman had? How can we show our faith in Heavenly Father?

Directed Activities:

This entire month can well be spent in making the covers for the new booklets. Be sure the teachers keep them for the children during the making in order to have them well cared for.

Lesson Facts:

If teachers have not made a thorough study of the life of Christ it is recommended

that at once you read at least one good book on His life, such as Talmage, *Jesus the Christ*, Patterson-Smyth, *A People's Life of Christ*, or Hurlbut's *Story of the Bible*. Such a study will show you how important are the forty stories given in this course.

A few hints may help in the presentation of this story. First: the woman had done all she could to help herself. Luke, who was a doctor, is rather severe on doctors. He said that the woman had spent all she had on doctors and was no better. Note that the exercise of faith was entirely on the woman's part. The story is really an interruption of the story of the Raising of Jairus's Daughter, as Christ was on His way there when it happened.

THE STILLING OF THE TEMPEST

Story No. 2. For January 21, 1940

Text:

Mark 4:35-41; Luke 8:43-49.

References:

Hurlbut's *Story of the Bible*, p. 568; Patterson-Smyth's *People's Life of Christ*; Talmage, *Jesus the Christ*.

Objective:

Through faith we may be protected from harm.

Outline of Lesson:

- I. The Sea of Galilee.
 - a. The calm.
 1. Beauties of the lake.
 2. People on the shore.
 - c. The ship launched.
 - b. The storm.
 1. Jesus asleep.
 2. The madness of the elements.
- II. Jesus' power shown.

Lesson Enrichment:**Songs:**

Have someone sing in the class the wonderfully descriptive song "Master the Tempest is Raging", *D. S. S. Songs*; "If You Have Faith," *Kindergarten and Primary Songs* by Francis K. Taylor.

Picture:

"Jesus Stilling the Storm", No. 34, *Primary and Kindergarten picture set*.

Memory Gem:

Remember God is watching you,
For whether wrong or right
No child in all this busy world
Is ever out of sight.

Point of Contact:

Perhaps some one in your class has experienced a violent storm. Have him tell of it. Tell of the effects of it, etc. How much more dangerous would this storm have been had you been on the sea. Show a picture of a storm at sea if you can find one.

Application:

The following little incident took place in a class one day while the teacher was giving this lesson. She had asked the children to tell of times when they had been in dangerous situations. One little girl responded. "One day a great big bulldog came running after me." "What did you do?" asked the teacher. "I just cried out, mama, mama." "Did your mama come?" "No, she was at home in the house." "Could you have asked anyone else to help you?" "Yes, I could have asked Heavenly Father."

Continue this application by having the children tell of dangerous situations they meet from day to day. In whom can we put our trust?

Directed Activities:

Same as last Sunday.

Lesson Facts:

To get well the setting, read Talmage or Patterson-Smyth on this story. The Sea of Galilee ordinarily was a calm lake. It however, was subject to sudden storms. It lay 682 feet below the level of the Mediterranean. North of it was Mt. Hermon, over 10,000 feet above sea level. When the sea was calm it became very hot like a boiler. Christ wanted to go across the lake to rest. The people on the east side were gentiles who likely would not be so greatly interested in Him. Here again the apostles learned that Christ was no ordinary man. They marveled saying, "What manner of man is this that even the wind and the sea obey Him?"

CHRIST FEEDS THE FIVE THOUSAND

Story No 3. For January 28, 1940

Text:

Mark 6:30-56; John 1-15; Sunday School Lessons No. 3.

References:

Hurlbut's *Story of the Bible*, p. 572, Patterson-Smyth's *A People's Life of Christ*; Talmage, *Jesus the Christ*.

Objective:

God has great power to bless in temporal as well as in spiritual things.

Outline of Lesson:

- I. The multitude.
 - a. Jesus in a lonely place.
 - b. Multitude follow Him.
 - c. Heals and teaches.
- II. The miracle.
 - a. The apostle's request.
 - b. Jesus commands.
 - c. The multitude fed.
- III. Divinity of Jesus recognized.
 - a. By the multitude.
 - b. The desire to make Him king.

Lesson Enrichment:**Songs:**

"Father of All in Heaven Above."
"Father We Thank Thee for the Night".

Picture:

"The Feeding of the Five Thousand", No. 36, Kindergarten and Primary Picture set.

Memory Gem:

"It is more blessed to give than to receive."

Point of Contact:

The holiday idea used in the leaflet may appeal to you. If so, use it to introduce this lesson. Perhaps your children have at some time been disappointed after planning for a holiday just as Jesus was. Let them tell of it. Read Patterson-Smyth on this subject.

Application

In our story today we have seen how three people or groups of people sacrificed or gave up something that perhaps meant a great deal to them.

1. The apostles gave up their holiday.
2. Jesus gave up his much needed rest.
3. The boy gave his lunch.

Many times there are things we could give to make people happy that we do not. (Draw from the children some acts of self-sacrifice such as sharing toys, food, candy, etc. Giving our nickels for Fast Offering, etc.)

Guidance Hints:

Here is a lesson that affords a wonderful opportunity for a blackboard drawing. So

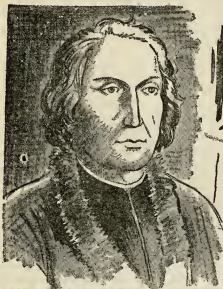
have your board and chalk ready. Have the children draw the sea of Galilee with blue chalk, and let them trace the course of the boat of Jesus and His Apostles across the lake, a distance of eight miles. Then the people wanting to follow, start from Capernaum up around the lake, through the little town of Bethsaida, across the Jordan, through Bethsaida, Julius and down to the grassy foothills on the opposite side, a distance of thirteen miles. A drawing such as this will do something to this lesson that nothing else will. Try it.

Teachers:

Note the utter unselfishness of Christ as shown in what He did this spring day. He was completely tired out. The apostles were too. They needed rest. But Jesus could rally to the needs of the people. The apostles might complain about it, but that did not influence Jesus. Let the story breathe Jesus' great saying, "It is more blessed to give than to receive." (Teach this as memory gem.)

RELIGIOUS REMARKABLES

By R. O. BERG
and E. W. PHILLIPS



JEWISH SCRIBES
WHO COPIED EARLY BIBLE
MANUSCRIPTS WERE SO
SCRUPULOUS THAT IF THEY
FOUND ONE LETTER
LARGER THAN ANOTHER,
THEY WOULD COPY IT,
EXACTLY AS IT STOOD!

CHRISTOPHER COLUMBUS

MISSIONARY-EXPLORER, MADE HIS FAMOUS
VOYAGE OF DISCOVERY LARGELY TO SATISFY HIS
DESIRE TO SPREAD **CHRISTIANITY** TO
EASTERN ASIA.

**"THE BELLS OF
"OLD NORTH CHURCH"
IN BOSTON HAVE BEEN RUNG
AT EVERY HISTORIC EVENT
FROM THE REPEAL OF THE
STAMP ACT IN 1766 TO
ARMISTICE DAY IN 1918.**

-R. O. BERG-
Religious News Service





KINDERGARTEN



BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

KINDERGARTEN LESSON TITLES FOR 1940

Text:

Life Lessons for Little One's, Third Year.

- Jan. 7 Lesson 109—Children's Period.
 " 14 Lesson 110—Lehi: A Leader To A Promised Land.
 " 21 Lesson 111—Nephi Obtains The Precious Record.
 " 28 Lesson 112—Ishmael And His Family Join Lehi.
 Feb. 4 Lesson 113—The Children's Period.
 " 11 Lesson 114—Nephi's Vision Of The Christ.
 " 18 Lesson 115—God's Gift To Guide.
 " 25 Lesson 116—Nephi Breaks His Bow.
 Mar. 3 Lesson 117—The Children's Period.
 " 10 Lesson 118—The Building Of The Ship.
 " 17 Lesson 119—On The Ocean.
 " 24 Lesson 120—Lehi And His Family Reach The Promised Land.
 " 31 Lesson 121—The Children's Period.
 Apr. 7 Lesson 122—The Division In Father Lehi's Family.
 " 14 Lesson 123—The King Who Worked For His Living.
 " 21 Lesson 124—A Father's Love Rewarded.
 " 28 Lesson 125—Mosiah's Missionary Sons.
 May 5 Lesson 126—The Children's Period.
 " 12 Lesson 127—Mother's Day Program.
 " 19 Lesson 128—The Missionary Labors Of Nephi And His Brother.
 " 26 Lesson 129—Samuel, The Lamanite.
 June 2 Lesson 130—The Children's Period.
 " 9 Lesson 131—The Sacred Signs Appear.
 " 16 Lesson 132—The Earth Trembles.
 " 23 Lesson 133—The Savior Comes To America.
 " 30 Lesson 134—The Children's Period.

- July 7 Lesson 135—Christ's Ministry Among The Nephites.
 " 14 Lesson 136—"In Remembrance Of Me."
 " 21 Lesson 137—In The Name Of The Master.
 " 28 Lesson 138—Moroni Hides The Records In The Hill Cumorah.
 Aug. 4 Lesson 139—The Children's Period.
 " 11 Lesson 140—Joseph's First Heavenly Vision.
 " 18 Lesson 141—The Angel Moroni Appears To Joseph.
 " 25 Lesson 142—The True Church Organized.
 Sept. 1 Lesson 143—The Children's Period.
 " 8 Lesson 144—Lorenzo's Pioneer Journey.
 " 15 Lesson 145—Across The Ocean To Zion.
 " 22 Lesson 146—"All Is Well."
 " 29 Lesson 147—A Mountain Home So Dear.
 Oct. 6 Lesson 148—The Children's Period.
 " 13 Lesson 149—Christina's Dolly.
 " 20 Lesson 150—The Pioneer's Best Friends, The Gulls.
 " 27 Lesson 151—Christian's Carpet Bee.
 Nov. 3 Lesson 152—The Children's Period.
 " 10 Lesson 153—God's Temple In The Mountains.
 " 17 Lesson 154—Our First Sunday School.
 " 24 Lesson 155—The First Thanksgiving In Utah.
 Dec. 1 Lesson 1—(First Year Of Our Text) The Children's Period.
 " 8 Lesson 2—The Birth Of Christ.
 " 15 Lesson 3—Shepherd's Carry The Angels Good News.
 " 22 Lesson 4—The Christmas Program.
 " 29 Lesson 5—The Children's Period.

LESSONS FOR DECEMBER

PROMOTION INSTRUCTIONS

The children who are seven, or will be before June 1, 1940, should be promoted to the Primary class.

Within the Kindergarten class promote the children to the next age group.

Each teacher will keep the group assigned her for the entire year.

The text book used will be *Life Lessons For Little Ones*, Third Year.

Every teacher is urged to subscribe for, or have access to, *The Instructor*.

Each teacher should have a group roll, which she marks silently.

As soon as the Cradle Class children become four, they should be promoted to the Kindergarten Class, regardless of the time of year.

LESSONS FOR JANUARY, 1940

SPECIAL REVIEW SUNDAY

Lesson 109. For January 7, 1940

There will be time on this promotion Sunday for a short review of our December lessons. Plan your questions around the lesson objectives. Have a picture review. Review the Christmas songs as they will not be appropriate now until another Christmas season.

Song Practice:

Begin today to teach a new song for this month. The following are suggested:

"Merry Little Snow Flakes" — *Song Stories*, by Patty Hill.

"Obedience," "Forgiveness"—*Kindergarten and Primary Songs*, Frances K. Taylor.

(Read in our text, on pages 21 and 22, "Songs" and "Suggested Method of Teaching a Song.")

LEHI:

A LEADER TO THE PROMISED LAND

Lesson 110. For January 14, 1940

Text:

Nephi, Chaps. 1 and 2; *Life Lessons For Little Ones*, Third Year.

Objective:

God inspires those who seek Him in sincerity.

Song:

"Obedience"—*Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

"For a new year that's bright,
For our gospel's true light,
We'll sing and we'll pray
To thank Thee today."

(Follow with a prayer by a child, directed by a teacher.)

Song Practice:

Review the message in the song you began to teach last Sunday and continue to practice on it for 10 minutes today.

Rest Exercise:

Choose a leader and suggest (if he needs help) winter activities for the children which are helpful. Throwing crumbs to the birds, sweeping paths, putting on our own galoshes, brushing the snow off little sister, pulling little brother on the sleigh, etc.

Lesson Approach and Enrichment:

We have some good leaders in our class today. Paul led us in our thank you prayer. Alice, Joyce, and Billy led in our rest exercise. They showed us helpful things to do in winter.

Heavenly Father has had many good leaders to help Him teach His children. The best leaders have always been those who prayed to Him and proved their love for Him. Such a leader was Lehi who lived a very long time ago.

Lesson Story:

Lehi: A Leader To A Promised Land.

Picture:

We are thankful for a new year. In this new year let us remember to be especially thankful for the leaders who are with us now: President Grant, Bishop, Brother, the Superintendent of our Sunday School.

Special Activity:

Ask the Bishop and the Sunday School Superintendent to step into the class room today and just speak a word to the children, perhaps just "A Happy New Year." Explain who these leaders are. Then talk with the children about their opportunities to be helpful to these leaders.

Gem and Concert Recitation:

The prayer gem suggested above.

Song:

"Daddy's Homecoming" — *Kindergarten and Primary Songs*.

Prayer:

By the teacher.

NEPHI OBTAINS THE PRECIOUS RECORDS

Lesson 111. For January 21, 1940

Texts:

I Nephi, Chaps. 3-4, *Life Lessons For Little Ones*, Third Year.

Objective:

The Lord helps those of His children who earnestly try to follow His commandments.

Song:

"Tick The Clock Says" — *Kindergarten and Primary Songs*.

Prayer:

(Example): Dear Father in Heaven, we thank Thee for good leaders to help us do right. Amen.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Have you ever moved to a new home? What preparations had to be made for the moving? Make a rest exercise of the children's suggestions. Take the pictures from the walls and the dishes from the cupboard and pack in boxes, fold the bedding, roll up the rugs, take down and shake and fold curtains, etc.

Suggestive Lesson Outline:

- I. Lehi And His Family.
 - a. His teachings to them.
 - b. Sam and Nephi are loyal and obedient.
 - c. Laman and Lemuel are resentful.
- II. The Boys Return to Jerusalem.
 - a. At command of God.
 - b. For the precious record.
- III. Nephi Alone Gets The Book.
- IV. The Homecoming.

Lesson Enrichment:

Take a copy of the *Book of Mormon* to class. Talk about books and how they are made. Ask the children to show you how to use a book, hold it, turn it's pages with care, etc. Then tell them about the book that was made of golden pages. (The word plates means a table dish to these little children and for that reason it is best to call the *Book of Mormon* plates, pages.) Tell the story, "Nephi Obtains The Precious Record."

Picture:

Story:

"Try Again Ant": Once on a summer day, a little ant found itself a prisoner in a large white bath-tub where real people often bathed. Fortunately there was no water in the tub at that time or the ant would have drowned. Knowing that she was in danger there she determined to find her way out of the tub, but Oh, how hard it was to do that! Her tiny feet would not stick to the slippery sides so that she could climb to the top of it. She tried again and again and when she thought that she was nearly to the top she would go sliding down again to the very bottom. Do you think that she became discouraged and gave up? No, indeed, she had the courage to try and try again.

A little girl named Betty sat watching it and at last she saw the brave little ant reach the top of the tub and then run swiftly down the outside and away to its home.

I think that when Betty has tasks to perform that seem difficult, she will think of the little ant whose courage and earnest effort helped it out of the tub.

Song:

"Obedience"—*Kindergarten and Primary Songs*.

Prayer:

By a teacher.

ISHMAEL AND HIS FAMILY JOIN LEHI

Lesson 112. For January 28, 1940

Texts:

I Nephi, Chaps. 5-6-7. *Life Lessons For Little Ones*, Third Year.

Objective:

The Lord helps those of His children who earnestly try to follow His commandments.

Song:

"Obedience." Sing this very appropriate song once each Sunday this month.

Prayer:

(Example): Kind Heavenly Father, we thank Thee for kind friends and neighbors; help us to be kind to them. Amen.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Pretend at camping in the canyon. How may children be helpful there? Pick up wood for the fire—dip up a bucket of water from the stream—shake the dust from the wraps—lift little brother over a fallen stump—carry the empty tin cans to the garbage can, etc.

Lesson Enrichment:

Approach: Let the children tell of trips they have taken into the canyon to stay for more than a day. Perhaps they went with father and mother and the family in the car. How much more fun it was to have friendly neighbors or cousins join them on the trip. Then there was a man to help father get wood for the fire and catch fish for the dinner. There was another mother to help the children and assist with the cooking. It was fine to have a crowd of children to play and romp together and to help sing around the bon-fire in the evening. Lehi's family was happy when Ishmael's family joined them.

Lesson Story:

"Ishmael And His Family Join Lehi."

Picture:

CRADLE ROLL



For Children under 4 Years of Age.

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

Textbook:

Cradle Roll Lessons, by Louise M. Ogle-vee.

THE SNOW AND WHY IT COMES

First Sunday, January 7, 1940

Song:

"Greeting Song"—*Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

(Example): Kind Heavenly Father, we thank Thee for the snow which gives us water to drink. Amen.

Song Practice:

Same as for the Kindergarten class.

Rest Exercise:**Dramatize:**

"Merry little snowflakes
Dancing all around,
Tumbling from the sky above,
Falling on the ground."

Lesson Story:

"The Snow And Why It Comes." If there is no snow on the ground, substitute one of the later lessons and use this when some snow has fallen. Show pictures of children playing in the snow. Talk of God's care for the birds, the flowers and trees, the squirrels

Application:

Whenever Father Lehi asked his sons to help him do the things which God asked him to do, Nephi and Sam willingly and cheerfully obeyed him. Were they not happier and more blessed because of their obedience? When they obeyed their father, who else was pleased with them? Do you think Heavenly Father sees the smile on your faces when you cheerfully obey? And does He hear your voice when you say willingly, "Yes, mother, I shall do as you say"? I'm sure that He does and I'm sure that He is pleased.

Song:

"For This I Pray"—*Kindergarten and Primary Songs*.

Prayer:

By a teacher.

and all creatures that have to be out in the snow—

God takes care of little birds
In the cold and snow;
God takes care of little children
Everywhere they go.

Talk about our need of the snow and how all life is dependent upon it.

Special Activity:

Let some of the children fill a pan with snow. Then let all of them watch it melt. Let them talk freely about what becomes of the snow. While the children catch the bits of paper that fall the teacher may cut a large snowflake from a piece of white paper folded several times.

Song:

A good-bye song which the children know.

Prayer:

By the teacher.

A POOR WOMAN WHO GAVE HER LAST PENNY TO JESUS

Second Sunday, January 14, 1939

Song:**Prayer:**

Kind Heavenly Father, we thank Thee for the warm snow blanket which covers the wee plants. Amen.

Rest Exercise:

Help Heavenly Father care for the birds. Throw crumbs—shake the dinner cloth—sweep a feeding place on the walk for them.

Lesson Story:

Talk about pennies and what may be done with them. Talk about those we save and why and how we save them. Talk about those we give to others, especially those given to Heavenly Father.

Special Activity:

Present each child with a paste board penny. Have a purse that each may drop his penny into. Pretend to go to the Bishop's office, knock upon it and present the purse to him.

How kind the Heavenly Father is,
He gives me what I need;
I'll show that I am thankful
By every word and deed.

Song:

"Good-bye Song" — *Finger Plays and Songs*, Bertha Martin.

Prayer:

By the teacher.

HOW JESUS HEALED A LITTLE BOY

Third Sunday, January 21, 1939

Song:**Prayer:**

Today ask for a blessing for a member of the class who is absent because of illness.

Songs:

The children's choice.

Rest Exercise:

Be birds hiding their heads under their wings and cold north wind is blowing upon them.

The north wind doth blow,
And we shall have snow,
And what will the robin do then?
He'll sit in the barn to keep himself warm,
And hide his head under his wing.

Lesson Story:

How Jesus Healed A Little Boy.

Lesson Approach:

Have you sometime been so ill that mother sent for the doctor to help you? She knew that the doctor would know just what to do to make you well. One time, while Jesus lived on the earth, He made a little sick boy feel better.

Special Activity:

On page 52 of our text, *Cradle Roll Lessons*, there is a pattern of a little bed. It is very simple and the children would enjoy folding it if it were cut out for them. They would like to take one home.

Song:

The good-bye song used last Sunday.

Prayer:

By the teacher.

A WOMAN WHO SHARED HER CAKE

Fourth Sunday, January 28, 1939

Song:**Prayer:**

Give thanks today for the bread we eat and for those who bake it for us.

Rest Exercise:

How does mother make a cake? She sifts the flour, breaks eggs into a bowl, pours in some milk, beats the batter, scrapes it into a baking pan, carries it carefully to the oven. Pretend to do these things.

Lesson Story:

A Woman Who Shared Her Cake.

Special Activity:

Bring to class pictures cut from magazines of children giving something away. Provide each child with a picture and let him paste it upon a piece of paper and have it pinned on him to take home. Urge him to use it as a help in retelling the lesson story to mother.

Song:

"Closing Prayer"—*Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By the teacher.

"It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones."—Luke 17:2.



The Funny Bone •

"What an ornament and safeguard is humor! Far better than wit for a poet and writer. It is a genius itself, and so defends from the insanities."—Sir Walter Scott.

The Waiting Time

Insky: When you proposed to her, I suppose she said: "This is so sudden?"

Outsky: No, she was honest about it and said: "The suspense has been terrible."

How It Happened

Bennie, aged four, met Henry, aged five, and the following conversation ensued:

"Whatsamatter your head?"

"Bumped it on a ceiling."

"On a stepladder?"

"No. I was playin' 'ith my daddy on a floor and I was sitting on his tummy."

"An 'nen what?"

"He sneezed."

Robert Couldn't Do It

Little Robert—"Ma, was Robinson Crusoe an acrobat?"

Mother—"I don't know—why?"

Little Robert—"Well, here it reads that after he had finished his day's work, he sat down on his chest."

In War Time

Pete—"Ain't it frightful, Lucas, the way eggs is rising?"

Lucas—"I should say. What is the cause of it?"

Pete—"Why the war, of course."

Lucas—"Great Scott! They're not fightin' with eggs, are they?"

Epitaph

I thought it mushroom when I found
It in the woods, forsaken;
But since I sleep beneath this mound,
I must have been mistaken.

Detroit Free Press.

Watering the Stock

"Where are you going with that goat, little boy?"

"Down to the lake. Come along if you want to see some fun."

This here goat has jest et a crate of sponges, and I'm goin' down to let him drink."

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In Their Steps

"Look here now, Harold," said a father to his little son, who was naughty, "if you don't say your prayers you won't go to Heaven."

"I don't want to go to Heaven," sobbed the boy; "I want to go with you and mother."

Fond Wish

"There's one thing I want to see while I'm in Europe."

"And that is?"

"The Hungarian goulash in session."

A Sensitive Ear

Hubby (angrily): "Here! What do you mean by waking me out of a sound sleep?"

Wife: "Because the sound was too distressing."—*Boston Transcript.*

An Egotist

Automobile Owner (after mishap in which puppy has been run over) "Madam, I will replace the animal."

Indignant owner: "Sir, you flatter yourself."

Busy Trip

"I had a tough time delivering the mail yesterday", declared the postman.

"How was that?"

"Had a bulldog and a chunk of liver in the same delivery."—*Louisville Courier-Journal.*

She isn't as pretty as she is painted; her beauty is only skin deep.

—*Reformatory Pillar.*

Closer Still

"Oh-h-h- Sandy, that popcorn smells grand!"

"Aye, it does, lass, we'll go back and drive a wee bit closer."

The Cause

It is said in America that high heels were invented by a woman who was kissed on the forehead.—*Die Kovalle, Berlin.*

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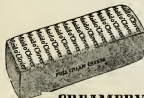
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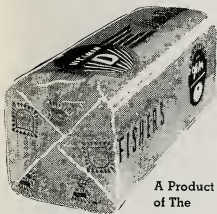
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